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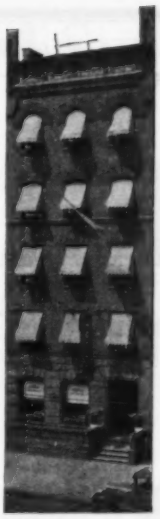

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A Record of the Darker Races

W. E. BURGHARDT DU BOIS, *Editor* THOMAS J. CALLOWAY, *Business Manager*

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Mr. Pierce M. Thompson is no longer connected with THE CRISIS.

The October number is Children's number and we shall announce our new page for the Junior Branches of the N.A.A.C.P. We shall publish in the next few numbers, the "Negro in Law" by William T. Andrews, "Concerning Father" a story by Charles W. Chesnutt and a play "Exit".

As the Crow Flies

I HAVE seen three beautiful things,—yes and four: At Berne, the High Alps; at Constantinople, the Mosque of Omar; in France, Spring on the Champs Elysées and at Lynchburg, Anne Spencer's Garden—The world that loves peace is infinitely indebted to the Russian Soviet Government for refusing to take the imperialists' chestnuts out of the fire by fighting with poor distracted China.—If Thomas Edison knew as much about human nature as he does about electricity, he would not attempt to discover genius and morality by a series of cheap catch questions.—We are deeply curious to know just what valuable and heroic traits of nature are proven by having two gentlemen sit for long periods up in the air to transfer gasoline and send silly messages to the newspapers.—Mr. LaGuardia, Republican candidate for Mayor of New York, sneers at Negro rulers in Haiti. Mr. Jimmy Walker, Democratic candidate for the same job, objects to Negroes in ball rooms; and there you are.—After a time the repeated revolt of tens of thousands of convicts all over the country may bring the attention of philanthropists to the slavery, degradation and exquisite cruelty of the thing that we call punishment of crime.—It has been finally decided that the Vestris sank not because the Negro crew was unmanageable, but because the white owners lied and cheated. As though we did not know this before.—Gastonia may be the beginning of an interesting end; for a long time white Southern workmen have been taught that there is but one evil on earth and that is black Southern workmen. They are gradually discovering that white Southern employers may sometimes find it to their advantage to lynch whites as well as blacks.—One of these days England is going to find out why her white laborers are idle; and that is because black laborers throughout the empire are doing their work for twelve cents a day.—The United States is feeling important and chesty. It has collected its pound of flesh from France and sent Poincaré home to die. This shows what shrewd and philanthropic people we are.—What? Freedom for Egypt? Never! This move spells the doom of MacDonald. The income of British Lords and Ladies must not be tampered with.—Millions for Zeppelins but not one cent for Yellow Fever in Liberia.—Florida, beautiful land of flowers, bank thieves and "Jim Crow".—We hope the brave boy scouts of Philadelphia who stole a camp from "Niggers" are having a chance to cheer the Prince of Wales.—Dutch Shell is fighting Standard Oil with gasoline. Sooner or later we'll foot the bill for losses.—The tariff is a method of legalizing wholesale graft. Hurrah for the full dinner pail.—And now another and strictly final conference on that little bill for universal murder and theft, 1914-18.—Sixty hours a week, they propose to work brown factory hands in Calcutta at a dollar or less a day. One hundred and twenty thousand refuse.—Mabel Willebrandt is spilling beans and liquor.—Prisons, Prisons, give us more prisons and less crime.—The War of the World proceeds: England is chasing Germany with ocean greyhounds; America is chasing England with investments.

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Mrs. Oscar De Priest

Wife of the United States Congressman from the First District of Illinois. (*See page 298.*)

The Papaloi

A Story by ANNICE CALLAND

THE topaz fire of full sun was upon the royal palms and red flowered poinciana trees, waiting, waiting in the silence of the summer moon of the year 1912 in Haiti.

Leconte, the President was uneasy among his palace guards for a revolution was brewing. And though the President was uneasy among his guards, a white woman traveled alone through the Black Republic. Traveled with but one purpose in mind, to save her son from a shameful death, or to die with him for he was all that was left to her in this world.

She had heard of an old and wise Papaloi, a native of Haiti. She had been told that if any one on the Island could help her, it would be Soulouque, the Papaloi.

Arriving at the dark jalousied store building in the Rue de Dessalines, she entered without hesitation and inquired of the silent footed attendant who came to meet her for Soulouque. Beckoning her to follow, he conducted her through the dark cluttered curio store room, through another room richly furnished and softly lighted through half closed jalousies, and pulling aside heavy curtains of rich tapestry, he bowed her into a room hung with priceless silks and furnished in costly woods. Before her, seated at a massive mahogany desk was a scholarly looking gentleman in rich robes. Soulouque was not black. According to the painstaking classifications of Moreau de St. Méry, he was a marabout, that is to say he was eighty parts black and forty-eight parts white.

Soulouque looked up; before him stood a lady more delicately beautiful than a La France rose tree in full bloom.

Soulouque desired all beautiful women, all women sleek and beautiful; above all women Soulouque desired this beautiful white woman.

"Your wish, Madame?" he inquired in French, bowing courteously to her.

Her eyes glowed with subdued fire as she answered him:

"My son is a prisoner. He is accused of having plotted against the Haitian Government. He is to be executed in the morning for a crime of which he is as innocent as you or I. Since there is no escape for him, we would die together. I endeavored to smuggle a dagger to him, but the guards searched me and found it. He is being subjected to such indignities of which you may know much more than I. But he can tell nothing of the revolution because he knows nothing.

"At your suggestion I have endeavored to put this West India legend in prose, but I fear that you will find my prose not as good as my poetry even.

"I hope that you will not condemn Soulouque until you have read through to the end. It was the ending that attracted me most as told by the lady of whom I have written you. It being well known that she was a Mamanloi, the story could have no other ending."

I have heard that you have a knowledge of many native drugs and of poisons; and have come to you for a poison that can be carried past those who will search me."

"That would be a pity, a very great pity," said Soulouque; and fell to musing.

No one knew Port au Prince as Soulouque knew it. He had seen *les blancs* come and he had seen *les blancs* go, driven away by petty persecutions. He had seen them absorbed by the Blacks. He had seen many of those destroyed who would not be driven away and who would not be absorbed. Soulouque pondered. He knew the lady and her son were exiles who had fled from Russia in the year 1906. They had gone first to Paris; from Paris the son had come to Port au Prince, and promoted a company for buying and selling the coffee which grew with so little cultivation on this sun-washed Island. He had succeeded; better, perhaps for him had he failed. Now he was a prisoner, and a beautiful white woman had come to Soulouque.

Soulouque sighed.

"That would be a pity, a very great pity," again said he, then continued:

"I will give you a poison; it will be in a small silver tube that you can carry under your tongue without inconvenience; but," Souloque hesitated and fell to musing again, "after you have given the poison to your son, you must return here. You will tell him that you, too, will partake of the poison at a certain hour, but you must return here."

As Soulouque spoke he drew back a heavy tapestry that concealed a door which he opened and motioned the lady to enter. No one passing on the mean and dirty streets in front of Soulouque's curio shop could possibly guess the beauty of the room disclosed. Rugs of beauteous Oriental pile in delicate and harmonious colors covered the floor. Pottery and porcelains of quaint and curious designs were about. Tapestries covered the walls, tapestries of Chinese textiles of gold and silk woven in elaborate patterns, gorgeous pieces of textile art of the richest decorative effect. And books, books, old and strange, that at a happier time she would have joyed to read and handle.

Soulouque offered her a chair and she sat down, looking at him expectantly. It was plain that she had not comprehended and was waiting for him to explain more fully. A servant brought tea and curious little confections, serving her daintily.

Soulouque left the room for a few minutes and returned with two tiny silver tubes, which he explained, contained the deadly poison. One tube was for her son, the other for herself; both could be carried easily in her mouth at the same time, and were so sealed there was no possible danger to the person who carried them.

"This afternoon you will go to your son at the prison; as you kiss him goodby for the last time you will pass him one of these tubes. You may tell him that you will swallow the contents of the other tube at the same hour. Then you will return to this room—*and to me.*"

Slowly, slowly, Soulouque's meaning came to her. Her dark eyes widened in horror and she shuddered. Her face could be no paler after death. Her lips trembled when she tried to speak; her mouth opened and closed but no words came; it seemed that she had lost the power of speech. One thought only came to her over and over:

For her son's sake; to end his unendurable sufferings; for his dear sake; to save him from torture and shame; that he might die in peace. Steadily she looked at Soulouque for a moment.

"I will return," she said, and held out her hand for the poison. Soulouque gave it to her and silently held open the door for her, bowing gravely as she left the room.

Down the sun-filled, sleepy street she passed. Beggars showed her their sores, some smiling ingratiatingly, others threatening her if she did not give them a *sinq cob;* but she did not see them. Two long lines of market women passed continuously, baskets poised upon their heads, driving patient *bouriques,* their paniers piled so high with market produce that the tiny animals were scarcely visible, chattering

(*Will you please turn to page* 316)

Mrs. DePriest Drinks Tea

MOST of the facts in the following article are known to the public. The comment and reactions, however, have been partially concealed. For the sake of historical accuracy, and to the astonishment of our descendants, we are publishing the following article.

The Facts

Mrs. Oscar DePriest was a teacher of music before she was married. The DePriests have been married thirty-two years and have had two children: One son was drowned; the second, is married, and has a son.

Mrs. Hoover, the wife of the President, had been giving a series of teas to the wives of the members of both Houses of Congress during the extra session. She asked Mrs. DePriest by formal written invitation to attend a tea, at which were present the wives of the Secretary of War and the Attorney General, the niece of a Senator from Ohio, and the wives of Representatives from Pennsylvania, Indiana and Ohio. Mrs. DePriest said afterward: "I met a group of charming ladies. It was a most delightful afternoon."

These are the facts and they have been disputed only in one case: The Tampa, Florida, *Life* declares that Mrs. DePriest "was never invited." That the affair was "informal and on the lawn," and that Mrs. DePriest "remained at the outer edge of the gathering where Negro servants were present. . . . She was not recognized by Mrs. Hoover or any of the ladies present on a social plane with the guests." This is, of course, a lie out of whole cloth similar to the apocryphal stories of Booker Washington's dinner, and done for Southern consumption. It is but one illustration of the extraordinary reaction which this tea has had over the country.

Two incidents followed the tea: The National Association for the Advancement of Colored People held a public musicale in Washington, to which Mr. DePriest invited his fellow Congressmen. At Cleveland during the annual meeting of the National Association, Mr. DePriest made some plain statements concerning the situation: he called the white Southerners "cowards and hypocrites"; he declared that he would take every right of a Congressman from the Congressional Barber shop to tea at the White House; and that he would vote no appropriation to enforce the 18th Anmendment until something was done to enforce the 14th and 15th.

The Reactions

Let us now note the reaction of the nation.

First, certain prominent Southerners hasten to comment on the tea: Pat Harrison called the incident "as deplorable as it is astounding!" Senator Sheppard of Texas regarded the tea as "a step fraught with infinite danger to our white civilization." Congressman Green of Florida declared that "the social consciousness" of Americans was outraged, and promised not to attend any social functions at the White House or dine at the Congressional restaurant. Senator Simmons of North Carolina, who supported Hoover, regarded the affair as "exceedingly unfortunate," while Senator Overman, his colleague, said it was a "great blow to the social stability of the South."

Bishop DuBose of the Methodist Church, South, thinks the tea "has deliberately wrecked the fairest chance that has come to the nation in the past one hundred years."

Several Southern legislatures which were in session immediately took up the matter. The Florida House of Representatives declared the entertaining of Mrs. DePriest "both shameful and disgraceful, and if persisted in, will destroy the prestige of the Anglo-Saxon race." The Mississippi legislature condemned "unreservedly the tea as tending to destroy . . . racial integrity." Texas passed a resolution which the Governor signed explaining that he disapproved the tea but would not criticize Mrs. Hoover.

For the most part, the incident was seized upon by the regular Democrats of the South as proof that the Solid South could not be broken and that it was a mistake for Southerners to vote for Hoover. The Milan, Ga., *News*, likes "Hoover better than we thought we possibly could. We like him because he is the kind of President we suspected he would be. The social equality kind. And while we are not pleased with social equality, we endorse it for a Republican President. It is the thing that more nearly than anything else insures Southern democracy." The Winona, Miss., *Times* declared "this unfortunate incident will lose the Republican Party hundreds of thousands of votes that it had corralled during the last Presidential campaign." The Dothan, Ala., *Eagle* declared that Hoover "has no real regard for the feelings of Southern people," and that "The Republican Party has always sought to antagonize rather than cultivate the friendship of the people below the Potomac." The Roanoke, Va., *Times* says "that the tea and resulting talk is going to cost the Republican Party thousands of votes in Virginia in November and in other states next year." The Danville, Virginia, *Bee* calls upon Southern Democrats to settle minor differences, "and by their ballot cast in united strength, rebuke at the first opportunity a Republican administration which is sponsoring DePriest." The Birmingham *Age-Herald* says: "It will no longer be possible for the Hoovercrats to pooh-pooh the race issue." The Macclenny, Fla., *Reporter* calls the Hoover Democrat now a hybrid animal, "to be treated as our other hybrid, the mule—just ignored." The Opp, Ala., *News* says: "The social venture of the First Lady of the nation having a Negro woman as her guest in the White House, looks ugly enough to we Southern people (sic) but if the mere social feature was all there was to it the matter wouldn't be half as grave as it is. Other and graver matters are sure to follow, however, for it is difficult enough at best to keep feelings between the races good here in the South. With such example as the recent White House tea, the problem becomes far more serious and approaches an impossibility." The Concord, N. C., *Tribune* complains that Hoover "failed to name a Southerner to his cabinet; he likewise overlooked the Southern states when he named his Farm Board; he has entertained a Negro at the White House." It concludes that he has "no hopes of carrying the South again."

A few Northern papers touch this political aspect. The Hartford *Courant* says: "the uncompromising attitude of Bishop Cannon and his friends have caused many Southern Democrats to feel that the transfer of political allegiance that was registered in November may become permanent. To these, the opportunity offered by the issue of 'social equality' to escape the penalties of their regularity and to restore the fortunes of the Democratic Party in the South is irresistible. In view of this low political activity, the attitude of President and Mrs. Hoover is doubly commendable. They have not sacrificed principal for expediency.

The Providence *Tribune* adds: "One prejudice is set against another prejudice. It is enough to make decent, intelligent, fair-minded and honorable people hang their heads in shame for their fellow countrymen."

Certain Southern papers go beyond this purely political phase: they profess to see a deep plot: The Raleigh, N. C., *Times* declared that DePriest gets his "cue" from the White House, and that the Hoovers are desperately trying to revive the subsiding prejudice against the South as the supposed oppressor of the Negro race. The Tuscaloosa, Ala., *Journal* regards the tea as an opportunity for "incidentally and adroitly testing public sentiment without seeming to make it of fundamental importance."

Numbers of Southern people and leaders agree that the effect will be to harm and threaten the Negro. The Wilmington, N. C. *Star* declares that DePriest's speech has done more harm to the Negro race "than any ten men in the last century." The Double Springs, Ala., *Herald* thinks the tea will "tend to create false hopes in their black breasts," and will revive the Ku Klux Klan. The Pembroke, Ga., *Enterprise* looks forward to intermarriage and rape: "If a vicious Negro happens to reason that if a Negro woman is good enough to be entertained by the wife of the President, he is good enough to enter your home and pay court to your white daughters, and you voted for Hoover, the old adage of 'chickens coming home to roost' will stand up on its hind legs and look you squarely between the eyes.

"If the next twelve months were to record a criminal assault on the persons of a hundred white girls, or even one, by Negro brutes, by reason of being emboldened by the unfortunate indiscretion of Mrs. Hoover, the white woman who voted for her husband can shoulder their share of the responsibility."

The Carnesville, Ga., *Herald* says: "When a Negro decides that he is on an equality with the white man, then he will not only seek the white man's daughter in marriage, he will seek to supplant him in every conceivable place and time."

The Monroe, Ga., *Tribune* says "that the tea has done more to disturb relations between the white and black races "than anything that has occurred during the past twenty-five years."

The Durham, N. C., *Herald* says that DePriest "has done more to setback the efforts of the better thinking men and women of both races . . . than anything else in this generation." He has almost "undone the fine progress that has been made."

The Cordele, Ga., *Dispatch* is even wilder: "Utterances like that of DePriest, if continued, will eventually mean racial destruction—at least, in this section of the country. That Negro may keep up his agitation until every black man and woman and child would be driven out and suffer untold hardships and privation. Lawful slavery—if it should ever exist again—would be a paradise as compared with the suffering that would be heaped upon every black man if the DePriests were allowed to continue dispensing racial arsenic. The whole power of the armies of the nation could not prevent it. White men would die resenting it—shed the last drop of blood exterminating such Negroes as DePriest."

Several Southern papers take occasion to reiterate the "fairness" of the South. The Memphis *Commercial Appeal,* for instance, says "that Negroes are lynched for the same crimes that white people are lynched," and that there "is no law in the statutes of any Southern state limiting the franchise of the Negro which does not apply equally to the white man."

The Dalton, Ga., *Citizen* says: "The South is treating the Negro fairly. He owns his property. He goes to school at the state's expense. He votes when he qualifies."

Other papers just as flatly contradict this and see in the whole tea and talk a challenge to the nullification of the 14th and 15th Amendments and a comparison with the 18th. Northern papers like the Minneapolis *Evening Tribune* say: "We can't pick and choose the votes that we should revere, and if the South wants the 18th Amendment obeyed, it must accept the 14th and 15th."

The Syracuse *Post Standard* says: "The Constitution should be obeyed, although the South does not propose that it should be obeyed."

On the other hand, the Birmingham *Age-Herald* retorts that "those who voted for Hoover were told last year that trouble might be expected with regard to the 14th and 15th amendments if Mr. Hoover won. That trouble has come."

The Nashville *Tennessean* declares the 14th and 15th Amendments "As a matter of fact, were never adopted by the necessary number of free and sovereign states. Their ratification was forced upon a helpless people by Negro and alien legislators sustained by federal bayonets. They were inspired in hate and born of a malicious purpose to wreck revenge upon the people of the South."

The Tampa, Fla. *Tribune* says: "The election of DePriest and the recognition according him has done more to destroy friendly relations between the races than all the good work in that direction has accomplished in 50 years. It was bad enough to elect any kind of Negro to Congress; but when the one elected is of the loud-mouthed, braggart type of DePriest, it is intolerable."

The Jackson, Fla., *Blue Shirt* (the organ of the "white working class") talks plain English about the Negro vote:

"You might as well make up your mind that the niggers are not going to vote in the South and there are more ways than one to stop them and don't worry, we will stop them. When you try to encourage your race by trying to raise $200,000, you are just encouraging bloodshed and if you want to see your race wiped out in the South just keep up your work. The fight is coming in the South and there is no use of us playing the ostrich by hiding our heads in the sand, a race war is coming sure and I don't want my people to be caught unprepared and I hereby advise every white man to look up that old musket or that old rifle or even that old rusty revolver, and get it cleaned up."

The Tampa, Fla., *Times* adds: "Between DePriest and Tinkham, this business is not through yet. There is probability of much trouble over social equality between the races and over the 13th, 14th, 15th and 18th Amendments to the constitution and their enforcement."

The attitude of Mrs. Hoover is not without defense even in the South.

The Bristol *Tennessean* says: "There is no more justification for the exclusion of a black man and his wife from such a function than there is to exclude a red, yellow, brown or white one."

Coleman Hill, columnist in the Macon, Ga. *Telegraph* writes:

"How Mrs. Hoover's action can influence the future courses of private hosts and hostesses, I am absolutely unable to see. No law compels Mrs. Vanderbilt to invite the janitor of the Trinity church to her next supper; nor is the Idle Hour Club forced to accept Phil Towns or Lee Battle into membership. Mrs. Hoover did the gentle, the gracious, the courteous thing. Instead of glorying in her deed, the brotherhood of Southern political parasites has taken occasion to bow its heads —I quote the typical resolution of the Texas legislature—'in shame and regret'."

One Southern Bishop, W. N. Ainsworth, has expressed similar sentiments.

The northern press is either paralyzed into silence or speaks like the Springfield *Republican:* "The Hoovers function in the White House as the official symbols of government and government in this country cannot turn a blind eye on Negroes. Negroes cannot be eliminated, ignored or nullified. They are here to stay. The Hoovers (*Will you please turn to page* 317)

The August Parliaments

EVERY year between 25 and 50 thousand American Negroes meet in a great series of assemblies stretched from the Atlantic to the Pacific for all sorts of purposes. This movement is so far-reaching that there is danger of its being literally forgotten as something so universally known as not to be regarded as news. Yet these meetings serve many great purposes. First of all they are a bond of unity and personal acquaintanceship between members of the Negro race living widely scattered in a more or less inhospitable environment. Secondly they are steps toward united and co-operative action in many ways and their power is growing and developing along certain specific lines.

The meetings can roughly be divided into educational meetings, religious reunions, meetings of professional men and fraternal organizations, business and industrial meetings and gatherings for music and athletics.

SCHOOLS

There were during the past summer summer schools for colored teachers held in fifteen different states and numbering 37 in all. The largest schools were at Tuskegee, Prairie View, Hampton, Tennessee State and Petersburg where probably a total of 5000 were enrolled. The other schools probably added at least 5000 if not 10,000. To these must be added the attendance of colored teachers at the great northern universities during the summer, especially to Chicago, New York, Boston, Cincinnati and elsewhere. Specific teachers' meetings included the Teachers in Colored Schools at Jackson, Miss., and a few state organizations.

THE NATIONAL NEGRO BUSINESS LEAGUE

THE National Negro Business League met at Indianapolis August 15th to 16th in its Thirtieth Annual Session. The officials were R. R. Moton, President, J. L. Webb, First Vice-President, A. L. Lewis, Treasurer and A. L. Holsey, Secretary. Mr. C. C. Spaulding was Chairman of the Executive Committee. Among the colored speakers were E. T. Atwell of the Play Ground Association, the President of the League Chain Stores from Montgomery, Ala., and Winston-Salem, N. C.; Mrs. R. C. Bruce of New York, Mrs. Mary M. Bethune and Professor Charles S. Johnson; T. Arnold Hill of the Urban League, representatives of the Peoples' Finance Corporations of St. Louis and Michigan; H. H. Pace, F. B. Ransom and B. M. Roddy. In addition to these there were a number of white experts, like the Assistant to the President of the General Motors Corporation, the Vice President of the Wholesale Grocers of Indianapolis, the Secretary of the Retail Grocers Association, Louisville, Ky., and the Editor of *The Display*. The out of town attendance probably reached 1000.

BAPTISTS

THE two branches of the colored Baptists met September 4th at Kansas City, Mo., and Norfolk, Virginia. The incorporated National Baptist Convention under the presidency of Dr. L. K. Williams had an attendance that ran up into the thousands. Various boards made reports on foreign missions, publishing, home missions and education. The Sunday School Publishing Board reported substantial progress toward liquidation of the debt on the new publishing house at Nashville and the Foreign Mission Board has established a hospital in Liberia. The Women's Convention, Auxiliary to the main convention, met under the presidency of Mrs. S. W. Layton with Miss Nannie Burroughs as Corresponding Secretary. Plans and programs were adopted for the Fiftieth Anniversary of the founding of the convention which will take place in 1930.

The unincorporated National Baptist Convention with the Rev. J. E. Wood as President, met at Norfolk, Va., with a large attendance. There were reports on foreign home missions, education, church extension. Five thousand dollars was appropriated for the Canal Zone, $50,000 for foreign missions, and $25,000 for education. The Women's Auxiliary Board was under the presidency of Mrs. M. A. D. Fuller.

The Lott Carey National Baptist convention was held in Columbia, S. C., the last week in August.

FRATERNITIES

THE Colored Elks—I. B. P. O. E. met in Atlantic City August 25th with Grand Exalted Ruler J. Finley Wilson, in the chair, James E. Kelley as Grand Secretary and James C. Martin as Grand Treasurer. There were memorial services on Sunday and an oratorical contest Monday night when a thousand dollar scholarship and other cash prizes were distributed. The annual parade took place Tuesday and on Wednesday the national band contest. On Friday night there was a ball at the new auditorium used by colored people on this occasion for the first time.

The chief business of the convention centered around the election of the Grand Exalted Ruler. Mr. Wilson reported that there were 52 boys and girls in College on Elks' scholarships and that the organization had grown under his direction from 25,000 members to 175,000 and from 9000 Daughters to 125,000; it now has 50,000 Juveniles. There are 8000 financial lodges and 40 state associations and two in foreign countries.

The twenty-fifth biennial session of the Colored Knights of Pythias under Supreme Chancellor S. W. Green, was held at Indianapolis, Ind., the week of August 19. Reports of the conditions of the lodges in various parts of the country were made and the fifteenth National encampment of the Uniform Rank was held at the Indiana State Fair Grounds.

The 62nd annual and Sixth Biennial meeting of the Grand Council of the Order of St. Luke met in Richmond August 19-22.

OTHER MEETINGS

THE National Medical Association, which is an organization of colored physicians, dentists and pharmacists, met in Newark, N. J., with an out of city attendance of over 500.

The Thirteenth National Championship of the American Tennis Association was held in Bordentown August 19-24. The officers were, J. L. McGriff, President, Lester B. Granger, First Vice President, Gerald F. Norman, Executive Secretary. The Association was formed in 1916 and has held championship meets since 1917. It has to-day 10 state associations and over 130 associated clubs. The annual tournament is a social occasion of great significance with hundreds of visitors from all over the country.

The National Negro Bankers meet in Washington Sept. 19-20. At Institute, West Va., 129 delegates from 41 cities in 21 states met in the annual community conference of the Y. W. C. A., July 17-24.

Colored Engineers, Architects, Chemists, Physicists, and Technicians met in Chicago, August 17 and 18 to hold a National convention. A technical association in Chicago was formed in 1925, with twelve charter members and other groups in Wilberforce and Howard Universities. A meeting of these groups was held in (*Will you please turn to page* 320)

The Restaurant "Too Far Out"

By ALBON L. HOLSEY

THE Howards have proven one theory and defied another.

You remember Emerson's theory about the mouse trap and the beaten path. Also you know that the modern theory of business practice includes "location" as a most important factor in success. The Howards opened a restaurant which everyone said was "too far out" and yet, they have made it pay and besides have accumulated in ten years property valued at approximately $20,000.

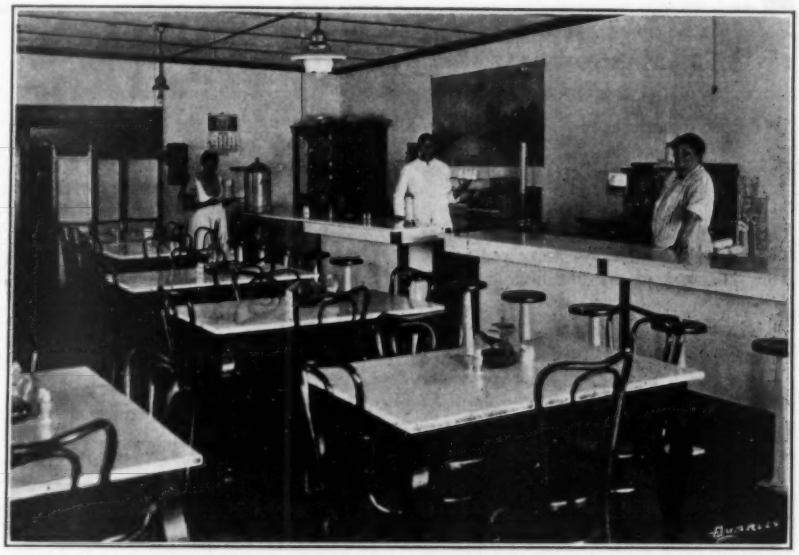
To build a business in defiance of certain accepted principles of procedure requires a "plus" of something to offset the deficiency of something else. It is, therefore, the adjustment of the "plus" to the "deficiency" which has given the Howard's success an unique aspect.

To begin with, Mrs. Howard is restaurant-minded. When still in her "teens" she graduated from the school at her home in Camden, Arkansas, and began teaching at a salary of $25 per month. Her home was located near a barrel and stave factory, which employed a large number of "hands".

Her spare time from school was occupied in preparing pies, pop-overs, peanuts, and other nicknacks which were sold to these factory workers. With this extra money she lifted a mortgage from the home place, and gave her mother "peace of mind", from worry and provided this parent, to whom she is deeply devoted, some of the comforts which poverty had denied her.

In 1912 Mrs. Howard (then Miss Dunn) was called to the faculty of Tuskegee Institute, but even her duties with the school did not suppress the innate urge to feed the public as the following incident will show:

A convenient basement in the dormitory in which she lived enabled her to make an experiment, the idea for which took shape in her mind when she saw an opportunity to supply sandwiches to the student girls. A ham smuggled into the dormitory and subsequently boiled in the basement was the beginning of a successful "bootleg" sandwich shop in her room. However, on one occasion, the very inquisitive nose of the dormitory matron came near wrecking the growing business which was saved only by the quick and resourceful mind of Miss Dunn. "I smell onions cooking in this building," excitedly said the matron one day as she started towards the basement after a tour of the upper floors in search of the source of the disconcerting odor. Hearing footsteps overhead, Miss Dunn rushed up the basement steps, stopped the matron on the top step, and in the most calm and casual manner replied, "Yes, I am making an onion stew for one of the girls who has a cold." This remark stretched the truth, but it turned the matron back and saved the business.



Howard Restaurant, No. 2.

After her marriage to Captain Henry Howard, himself a Tuskegee graduate, Mrs. Howard resigned as a teacher at the Institute and began, in 1918, to serve meals to teachers and students at her home. Three years later the place "too far out" was purchased and remodeled into a twenty room hotel and restaurant. The new place which is almost three-quarters of a mile from the "centre of things" at Tuskegee Institute, was opened in the Spring and a novel Easter Lunch Box was featured This is a specially constructed box containing an imitation hen's nest filled with colored eggs and surrounded with tasty sandwiches. The first Easter showed a net profit of more than $150 on the boxes. At other times during the year, Mrs. Howard serves a special Dollar Lunch Box in addition to the regular meals. This box contains a whole fried chicken, hot buttered biscuits, fruit, and a piece of cake.

Mrs. Howard's intuition and quick resourcefulness is only matched by the versatility of her husband, who is an expert in poultry raising, farming, and all-round handy work with carpenter's tools. An acre and a half of rolling land at the rear of the hotel is a regular truck garden which Captain Howard personally cultivates. Cabbage, lettuce, beets, onions, string beans, tomatoes, corn, white potatoes, English peas, carrots, and other vegetables are raised in abundance to take care of the needs of the restaurant and to sell to the families of the community. Two score peach trees may be seen from the back window of the restaurant. This fruit will be sold in baskets, served in delicious cobblers, and the surplus canned for winter use.

"You see," said Mrs. Howard as we stood in the garden, "here are my flowers. I raise them for table decorations and to sell. Yesterday was Mothers' Day, and we sold over $12 worth to the teachers and students."

From the garden I was invited to see the chicken yard. First the incubator house with four large incubators; then the brooder house; and finally, the several divisions of the chicken yard containing broilers, friers, and roasters—seven hundred in all.

"How many eggs do you get a day?" I asked Mrs. Howard. "Last night Captain brought in fifty-nine for the day, and Henry Terrell" (meaning her seven year old son) "said that one of his hens was laying and he went out and brought in three more. We run from four to six dozen eggs a day."

In addition to the chickens, there are guineas, ducks, three milk cows, and six hogs fattening for fall slaughter.

(*Will you please turn to page* 320)

THE POET'S CORNER

A Son of Africa Speaks

By LAURA TANNE

SILENCE between us hung as a slow twilight
Over a sadfaced mother imploring us to speak.

The red roseleaves I dropt at your feet
You trampled upon and perceived coldly
The reflection of my bleeding heart.

Your bread was mouldy with a long hoarding.
Your cup shone like an amber jewel against your full belly.

Laughter you would not share with me;
The gnawed bones of my sorrow you cast upon my threshold.

On my hearth you placed ashes and stones and a gravel blanket.
In my harvest fields you planted faggots to burn the flesh of my children.

Now you would bid me speak to you;
But there is a slow fire in my dusky eyes
Which frightens you,and you turn away in fear.

I who dropt roseleaves at the feet of the strong,
Harbor a hidden sword. The hissing hate in my breath sharpens it.

My bread lies safe within the cupboard of the righteous;
My wine, for long waiting, rises in a rich red torrent
For throats long parched.

My laughter rises like the hoofbeats of a million black steeds,
Stirring an ocean of dust to drown your vision.
Sorrow, my maimed and singing child, has grown to militant manhood.
His tears have become poisoned sprays of fiercest acid
For your ripe orchards.

Our hearth fires crackle with visions;
It shoots into the star-edged chimney of the future.
Our fields, manured with the incalculable and luscious flesh of kinsmen,
Give forth the sinewy food of fighters,
The undiminishable nourishment of dreamers.

The earth shrouds us with her strength;
She blows the breath of rebellion into our mouths
As life is blown into the newborn babe.
From her mountain tops a stern, misty-bearded wind chants:
"Unity, imperishable Unity, O black men!"
And fire leaps from his nostrils, sweat pours from his armpits.

But on your footpaths she has set the hounds of her displeasure,
And they howl on the barren desert of your impending impotency.
They show fangs, white as your pallor, white as the heart of syphilis,
White as the bone of disaster.

Is it your turn then to eat the ancient bread of your black servant?
In terror do you seek refuge behind steel walls and bayonets!

The Shining Parlor

By ANITA SCOTT COLEMAN

IT was a drab street
A white man's street . . .
Jammed with automobiles
Street cars and trucks;
Bee-hived with fruit venders' stalls.
Real estate concerns, meat shops,
Dental clinics and soft drink stands.

It was a drab street
A white man's street . . .
But it held the shining parlor—
A boot-black booth,
Commandeered by a black man,
Who spent much time smiling out
Upon the hub-bub of the thoroughfare.

Ever . . . serenely smiling . . .
With a brush and a soiled rag in his hands.
Often . . . white patrons wait for
Their boots to be "shined"
Wondering the while
At the wonder—
Of the black man's smile.

Dead Man Blues

By CHALLISS SILVAY

AH'M deep and under
with mah las' song;
back home t' death, Lawd,
Yo' done me wrong.

No yaller gals now
t' share mah bed,
no gin t' step up
mah weary head;
no jackass poker,
ace in de hole;
no lucky dices
fo' me to roll.
No laughin' sunshine,
no lazy day:
What did Ah do, Lawd,
t' git this way?

Ah couldn't eben
be nigger long;
back home t' death, Lawd,
Yo' done me wrong.

Fugit Amor

By VIRGINIA V. HOUSTON

I AM sorry, Beloved,
That our hands were sered
By the star we reached for,
That our fingers ache
Because a golden moon turned ice,
And that our eyes, blinded
by the too strong light of our love,
Dare not look upon our hearts
Grown ponderous with emptiness.

We, who flaunted in Fortune's grim face
Our boast that we had no need of wisdom.

Poems

By MARION DOYLE

Perspective

"THE good old days are gone," age sighed,
"They've just begun!" cried youth;
Each one the other's words decried,
And *knew* he spoke the truth!

Pharisee

HE was dull and foolish,
Who thought himself so wise;
Fate had been unkind to him
And gave him jaundiced eyes,
Through which he saw his fellowman,
And saw the truth—as lies.

The Fulfillment

By DOROTHY KRUGER

ALL through a night the wind's too hoarse complaining
Hurried the red gold leaves to sleep against
The silent ground, an old man tried to sound
The vacuum in his mind, not knowing it
Was emptiness that gnawed him. Within a hut
Whose walls drew closer to each other, snarled
A fire and ate voraciously the logs
He fed it while he saw through screwed up eyes
The running years that bore him from a cloister
On a song swept coast, to this high place.
Years that had promised him the blue and gold
Lagoons where fevers spawned, or sharpened teeth
In green black jungles and the feel of fire
Heightened by hungry hate . . . and pinioned him
Fast to an isolated mountain side
Where pines instead of people grew. Now,
Suddenly as the lightning sees a river,

(*Will you please turn to page* 320)

The Present South

By ROBERT W. BAGNALL

Field Secretaries of the N. A. A. C. P. have recently been travelling through the South. Here are some impressions of his trip by Mr. Bagnall.

IT is Mississippi. "*The* River" is on its annual rampage. Wastes of water spread over the landscape. Houses are submerged up to the second story. Boats have replaced automobiles and buggies. Boys and women and a few white men fish for "cat" where the plow stood a few weeks ago. At any time, any and every Negro may be impressed to save the levees. Now convicts from all over the state are assembled under prison guards to strengthen levees and railroad embankments. Bags of concrete are piled high while the sullen yellow river gnaws at the banks like a hungry rat. Everywhere there is unrest and an atmosphere of fear and suspense. Along with it is irritation and a sullen ugliness of temper occasioned by the frustration of hopes.

The railroad embankment runs like a ribbon flanked by the flowing waters —but as we get away from Vicksburg we find fields above ground. Looking out of my car window as my train scuttled across the state as if it feared the rising waters might engulf it, I was riveted by a scene in the field opposite me. A Negro was desperately fleeing. Behind him ran two white men. I saw the flashes of their pistols as they fired at him. All at once, he stumbled, threw up both arms and fell. In a moment he was on his feet once more. Again, the two whites running towards him blazed away, as he haltingly fled before them. My train whisked me out of sight and I shall never know whether the Negro was killed. He probably was. Who were the whites—officers or civilians? I shall never know. I scanned the papers for days afterwards but saw no word of what had happened. When I told my friend in Louisiana, he merely shrugged his shoulders and said—"Why, that was merely an incident"—a common one. "The world never hears of many things like that." In Baton Rouge they told me how Negroes dared not report whippings and lynchings. Right across the river, a few days before I reached that city, a Negro working in front of the home of a white butcher indulged his proclivity to oaths and obscene language, so the butcher's wife proclaimed. At any rate, her husband when she told him, got together a gang of his friends and took the Negro out and lynched him. Nobody was arrested. No inquest was held. No newspaper carried any account. It was just another dead Negro. Negroes say the woman has lost her mind since and has been committed to an insane asylum—but that may be only a myth. They whispered dark things and hint that the lynched Negro's profanity was not what really angered the woman.

In the upper part of Louisiana—as in most places of the South—the whites believe that Chief Justice Taney's decision that "a Negro has no rights which a white man is bound to respect" yet holds. A Negro sued the parish for damages he had suffered. His was a good case. Therefore, persons close to the affairs of the parish determined to settle the matter out of court. They took him for a ride, flogged him until his clothing had been cut to ribbons and his back was in shreds, broke his arm, threw him out in the road and ordered him never to return to the parish. The encouraging thing is that he has courage enough to continue his fight in court. I understand, too, action is to be started against his assailants whom he recognized, it is stated, as officers of the parish.

But it is "the magic city" of Birmingham which holds the prize for terrorism. There police and courts are run by that order of thugs—the Ku Klux Klan. Without provocation police shoot Negroes so frequently there, that it is no longer news. Negroes are beaten up daily for standing on the streets. Recently the police killed a school-teacher because he was standing on a corner and didn't move with sufficient alacrity at their orders. Somewhile before, they found an undertaker asleep in his own car at night, in front of the house in which he was boarding. Thieves somewhile before had stripped his car of tires. He decided to sleep in it so as to guard against further theft. Two police officers came along late in the night and saw him asleep with his pistol on the seat between his legs. They put a gun to his breast and fired, killing him instantly, and then woke the people in the house and told what they had done. What was done about it? Nothing! When the N. A. A. C. P. offered to send an investigator concerning this and other atrocities, prominent Negro citizens of Birmingham insisted that he should not be sent.

In fact, Negroes are so afraid in Birmingham that out of twenty-four outstanding persons written to about reorganizing the work of the Association there, not one answered. They frankly tell you—"We are afraid." An aura of fear that presses upon one like a black cloud surrounds Negroes in this city. They have wealth and live in nice houses but they cringe before whites and curry favor with the whites in power by sacrificing all their rights. There are a few exceptions among the younger men.

Not only are the police brutal and sadistic, but the civilians are of the same type. A short while ago in one of Birmingham's suburbs a young Negro woman, a college graduate from a well-to-do family, went into a drug store a block or so from her home. The clerk ignored her presence and waited on several white persons who had come into the store after her entrance. She started to leave. Upon this, the clerk burst into abuse and slapped her. The girl ran to her home and told her brother, an undertaker and a graduate of Howard University. When he ran to the drug store an officer in the doorway seized him as he attempted to enter. Back in the store stood another officer and the clerk, both with drawn pistols. The young Negro and his sister were arrested and charged with disorderly conduct. The man was given a suspended sentence and the woman was fined $10 for being slapped. The young undertaker procured a warrant against the white drug clerk for assaulting his sister but the charge was dismissed.

Down in South Georgia at Americus some one reported that liquor was being sold in a restaurant. In Americus there are no comfort stations for Negroes—only whites. A hard working respectable Negro, from the country, had gone into this restaurant at the demands of nature. He was just coming out when the police entered and an officer drew his gun and pushed it in the Negro's stomach as he tried to pass him. The colored man believing the officer about to shoot, grabbed the gun and prevented him using it. He was about to twist it from the officer's hand, when the brave representative of the law yelled for help. Two officers rushed to his aid and putting their guns against the body of the Negro emptied them, killing him. Nothing has been done about it although our branch there is trying to push the case.

They tell me that Tennessee is much better. But they also told me how two (*Will you please turn to page* 321)

Deans and Registrars

By AMBROSE CALIVER

Increased organization among Colored educators is indication of the growing interest in Negro higher training. Here is an account of one of the latest efforts, the National Association of Collegiate Deans and Registrars, written by the Dean of Fisk University.

FOUR years ago a small group of college executives met at A. & T. College, in Greensboro, N. C. for the purpose of forming an organization which would bring together persons of like interests and determination to study the problems common to them in the prosecution of their work. They met, and worked, and planned, and finally adjourned with the feeling that a new idea had been born, and with the sense of a great task well begun. It was the conviction of every one that this was not just another organization brought into being in order to meet some emergency, or to spread propaganda, or to promote the personal or private interests of any individual or group of individuals, but rather that here was an attempt to meet a long felt but unexpressed need: That of supplying a medium through which the problems of the Negro colleges both within themselves and as they relate to the secondary school below and the graduate and professional schools above could be revealed, analyzed, and attacked.

From the very beginning and until now the membership has been animated by the spirit and desire to approach these problems from a thoroughly objective and scientific viewpoint, and to apply the most modern theories and practices in the work of the deans and registrars.

It is a generally understood and accepted principle that no one shall appear before the Association in a formal manner without thorough preparation. Every paper or discussion that is presented is based on objective data scientifically gathered, analyzed, and interpreted. The participants on the programs always work untiringly in an effort to contribute something of value to the Conference; and while criticisms of the papers are usually plentiful they are offered with generosity and accepted in the same spirit.

A few of the topics which have been discussed at previous Conferences will furnish some idea of the nature and scope of our endeavors:

Relation of the Registrar to the College; Importance of Keeping Accurate High School Records; Registration Procedure; Entrance Requirements for Professional Schools; Evaluation of High School Credits; Standards for an A-Grade College; the Admission, Orientation, Scholarship and Backgrounds of Freshmen; Reporting, Evaluating, and Required Entrance Credits; Standardized Forms; Freshman Week; Majors and Minors; Extra-Curricular Activities; the Liberal Arts College Curriculum; Personnel Problems; Curriculum Making; The Liberal Arts College in American Life; The Junior College Curriculum; and the Curricula of Teacher Training Colleges.

As evidence of the fact that the Association is meeting a real need, mention need be made only of the increasing attendance. At the first meeting there were 23 delegates, representing 20 schools; at the second meeting there were 41 delegates, representing 36 schools; at the third conference 54 delegates registered, representing 41 schools. At the 4th Conference, there were 40 delegates representing 26 schools.

The Association welcomes into its membership all schools doing at least one year of college work. It should also be noted that presidents of colleges, as well as principals of high schools are invited and urged to attend the sessions. Membership is by school and the fee is $5.00 annually.

Special mention should be made of Dean T. E. McKinney, of A. & T. College, Greensboro, N. C., who conceived the idea and called the first Conference. Dean McKinney became the first president of the Association and held that office for two years. He worked arduously and patiently, along with his associate officers to make the organization all that they hoped it to be. While much credit is due the organizer and first president for his wisdom, faith and vision, it cannot be gainsaid that the Association has progressed far beyond his wildest dreams and most sanguine hopes.

Through this Association the Negro college hopes to do a significant piece of work in the way of educating its youth. The officers and members feel that there is no reason why they should not blaze a few trails in the educational process. They are also making every effort to share in some of the other more significant innovations in higher education, especially in the matter of Personnel work and Cooperative Measures. This organization has a splendid opportunity to study the problem of selection and admission of students who are capable of continued training. It is a well known fact that there are many students who manage to get in college who cannot profit by the education which the college is supposed to offer; and, also, there are many who could benefit by the training offered in the colleges and universities, but who are either never found or never encouraged to take advantage of this increased training. There are entirely too few persons who have the capacity and interest to go on, therefore every effort should be made by us to find these individuals as early as possible, and to do everything in our power to help them get the proper preparation to enter and succeed in college. To attack this problem it requires the cooperation not only of the colleges themselves, but of the public schools and graduate and professional schools as well. The National Association of Collegiate Deans and Registrars is well equipped in its personnel and in the very nature of its organization to attempt such a task. Already the Association has started work in this direction.

The problem of improving the educational process within the college is also being undertaken by this Association as is indicated by previous Conference programs; and it recognizes the necessity of basing such improvement and reorganization on personnel research. The Association's activities in this field have already been mentioned.

The value of the application of principles of scientific management to the work of the dean and registrar is also being considered, and certain members are making an intensive study of the technique, procedures, forms, etc., in an effort to make the offices function in the most effective manner as the educational administrative unit of an institution. It is gradually being learned that a clear understanding of the function of the educational administrative unit must be based on the assumption that it is a service organization, and as such has no ends in itself, but is merely one of the agencies by means of which the educational system or organization attempts to realize its aims. It, therefore, has a dual function: educational

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The Negro Physician

By LOUIS T. WRIGHT, M.D.

THERE are about 7,000 Negro physicians who are administering to the health needs of America today, and in the main to the health needs of colored people. The majority of these medical men are located east of the Mississippi river. A general idea of their distribution may be gained by stating roughly the numbers found in certain cities, for example: Boston 40, New York City 120, Atlanta 100, Washington, D. C., 120, Chicago 175, Nashville 90, Detroit 60, Cleveland 50, Baltimore 70, New Orleans 50, Jacksonville, Fla., 30, St. Louis 85, Kansas City 70. Prior to the world war the bulk of the Negro physicians were to be found in the South; but with the migration of colored people to the larger industrial centers of the North the Negro physician also migrated. The reason being that he was in search of increased scientific opportunity and to improve his economic condition. The colored physician also shows substantially the same tendency to concentrate in the urban centers as does his white professional brother.

Contrary to the prevailing opinion in this country, the average Negro physician doing general practice has received the same degree of training as the average physician of any other race; no more, no less. Opportunity for the study of Medicine is offered by two medical schools established primarily for the training of Negro physicians, which are: Howard University in Washington, D. C., and Meharry Medical College in Nashville, Tenn. These two schools are rated as Class "A" medical colleges by the American Medical Association. These two schools graduate about three-fourths of the colored physicians now in practice. The remaining one-fourth are graduates of the white medical colleges of the East and Middle West. One-third of the Negro medical graduates are also college graduates; and all graduates today, if they do not hold a college degree, have completed an accredited premedical course before undertaking the study of medicine.

There are a limited number of hospitals in which colored medical graduates may receive training as internes; namely: Freedmen's Hospital, Washington, D. C.; Provident Hospital, Chicago; the Old General Hospital, Kansas City; The Hubbard Hospital, Nashville, Tenn., the Mercy Hospital, Philadelphia; the Colored Division of the City Hospital in St. Louis, and the John A. Andrew Hospital at Tuskegee; all of these are colored institutions. On the other hand the Cook County Hospital in Chicago, and the Harlem Hospital in this city accept Negro physicians as internes, after competitive examination, on the same basis as members of any other racial groups. The Bellevue Hospital of this city, has graduated several colored internes. These are the only large hospitals that have given the Negro doctor the same opportunity for training as that afforded any other citizen. It is estimated that about one-fourth of the colored physicians have received training as internes before starting out in the practice of medicine.

Dr. Louis T. Wright, the author of this article, is one of the most distinguished Negro physicians in the United States. He was born in 1891 in Georgia; educated at Clark University, at the Harvard Medical School, and entered the war as First Lieutenant in the Medical Section, Officers' Reserve Corps, 1917. He served at Fort Des Moines and on the western front in Europe, where he was promoted to a Captaincy. Since 1919, he has practiced in New York, acting as Surgeon in the Out-Patient Department of the Harlem Hospital, and now as Assistant Visiting Surgeon. Recently, he has been made surgeon in the Police Department of the City of New York with the rank of Inspector.

As to Postgraduate training, the opportunities are very meager indeed. Some have taken summer courses and special courses at the Harvard University Graduate School of Medicine, and the Graduate School of Medicine of Columbia University; but on the whole they are not welcome nor desired in most postgraduate schools. This is especially true as far as clinical courses are concerned. In some post graduate hospitals, they are permitted to take cadaver courses but that is all. Many of these physicians, therefore, who desire to do postgraduate work of a sound character, have been forced to go to Europe to study. It is a serious indictment of American institutions that so many Negro physicians have been forced to go to Europe to receive adequate clinical training of a postgraduate nature, and thus properly to equip themselves to look after the health of American citizens.

In State Board examinations for medical licensure the colored candidates maintain about the same average as all other candidates; in some instances they make the highest mark, and in other instances the lowest. On the whole the same percentage pass and the same percentage fail proportionately as other racial groups, excepting in the States of Florida and Mississippi, where I understand that the percentage of failures is greater than that of the whites. It is generally stated that it is almost impossible for a Negro graduate of a northern medical school to qualify for a license in these two states, although the same candidate may pass the examination in a northern state with relative ease. A number of Negro physicians have taken the examination of the National Board of Medical Examiners, and although I know quite a few who have passed, I do not know personally one who has failed, although doubtless some have.

At Tuskegee, Alabama, is the United States Veterans Hospital No. 91. All of its patients are colored ex-service men, and the entire staff is composed of colored physicians of the highest caliber. I am told that this hospital has been rated since it was first established, as one of the best managed Veterans' Hospitals in this country, both as to administration and in the character of scientific work done.

The hospital connections available for the licensed graduate are offered by the so-called colored hospitals. They have a mixed staff, composed of about an equal number of white and colored physicians. The interne staff is entirely colored. Qualified Negro physicians are gradually being taken on the staff of some of the larger Northern hospitals. This is seen at the Cook County Hospital in Chicago, the Harlem Hospital and the Broad Street Hospital in the city of New York, the Cleveland City Hospital in Cleveland, Ohio, and, prior to its moving uptown, Negro physicians were on the staff at the Vanderbilt Clinic. There are none there now. The St. Lukes' Hospital in Chicago, the Rochester General Hospital in Rochester, N. Y., the German American Hospital in Chicago, and the University of Pennsylvania each have one distinguished Negro physician on their staff.

The National Medical Association is the recognized national organization of colored physicians. It has done signal service in raising the standards of prac-

tice among its members; and it has been ever alert in attempting by every known legitimate means to increase opportunities for training and in research, in places where they are now denied to its members. Under the leadership of Dr. Eugene H. Dibble, the John A. Andrew Clinical Society has rendered a great service to the physicians of the South in a scientific way.

The majority of colored physicians are engaged in general practice. They are hard workers, and their life is full of vissitudes, but at the same time it is rich and satisfying. I know of no man of any color who has a larger practice than Dr. Norman T. Cotton of Patterson, New Jersey; he is one of the Commissioners of Health for the city, and his practice is equally divided between the two races. Walter White in his powerful novel, the "Fire in the Flint" has accurately depicted the life of the Negro doctor in the rural parts of the South. The Negro doctor in the city meets the same problems and his life runs along in about the same channel as that of other city physicians, but for the fact that he has to fight many handicaps because of color.

Many colored doctors served as medical officers with colored military units during the World War, chiefly but not entirely with the 92nd Division. A communication dated November 15, 1918, concerning the hospital at Millery, was received by the Division Surgeon of the 92nd Division from Col. C. R. Reynolds, Chief Surgeon, Second Army, American Expeditionary Forces: "I desire to express my admiration and appreciation of the splendid hospital organized and administered by the Medical Department of the 92nd Division at Millery.

"Your Department has received most favorable comment by the Army Commander, the Sanitary Inspector, Second Army, and the officers in charge of Sanitation in the office of the chief surgeon, American Expeditionary Forces, and of all medical officers who have visited the institution. The transportation and hospitalization of the battle casualties and respiratory diseases have been accomplished in accord with the principles of military surgery and preventive medicine, which reflects the intelligence and training on the part of the medical officers, nurses and enlisted men of the 92nd Div., in which pride may be justly felt."

There are many distinguished Negro physicians in this country. Three are administrators of large hospitals; several are on the staff of great northern universities: there is an Associate professor of Medicine at the Boston University School of Medicine, a Pathologist at the Boston Dispensary, who is also instructor in the Graduate School of Medicine of the Harvard Medical School. His new serological test for syphilis is well known.

There is an assistant professor of Pathology and a special lecturer in Opthalmology at the University of Chicago; the professor of Physiology at Howard University is one of the greatest authorities in the world on spermatogencsis. Negro Dermatologists are on the staff of the Cook County Hospital, Chicago, and the Harlem Hospital, New York. There are colored visiting surgeons at many white hospitals, like St. Luke's, Chicago, and the Broad Street Hospital, New York.

There are specialists in nose and throat diseases, and in x-ray, and New York has a specialist on the diseases of children. In Philadelphia and New York, there are experts on tuberculosis, and in Washington there is a specialist in Public Health work. There are a number of distinguished Negro surgeons. One was instructor in anatomy in Northwestern for several years. One is at the head of the surgical service at the United States Veterans' Hospital, No. 91. Two are connected with the Freeman's Hospital.

A considerable list of such distinguished practitioners might be made. Nearly all the men mentioned above have conducted researches of a major character and most of them are engaged in teaching in which disease draws no color line, and any improvement in the standards of practice and increased opportunity for research and teaching on the part of Negro physicians is reflected in better living conditions among colored people. It follows that an improvement in the health of one-tenth of our population necessarily means corresponding improvement in the health of all Americans.

Wisdom from Africa

By MELVILLE J. HERSKOVITS

Professor Herskovits of Northwestern University, author of "The American Negro", writes this sketch "in memoriam, Sie Tagbwe; born in Segrekpo, Liberia; died 13th April, 1929, in Chicago."

ALTHOUGH growing recognition of what American music and literature owe to Africa has resulted in the acclaim which Negro music has received of late, and the Uncle Remus and kindred tales have brought joy to generations of Americans, relatively little has been done to tap the African source of these achievements. The conviction has been finding more and more expression, however, that the fountainhead should be studied to bring to light the richness which we know to be there, and more and more attention is being paid to the cultures of Africa. And because I agree that this should be done, I felt it was a fortunate combination of circumstances, which, almost two years ago brought me into contact with Sie Tagbwe, and which enabled us to devise a plan whereby we might work out together the language and lore and customs of his people, the Liberian Kru of the region of Cape Palmas. This plan was presented to Northwestern University, and, with a realization of the striking material which might be placed on record through the utilization of Mr. Tagbwe's knowledge of the life of his people, was approved and financed by that institution.

Since then and until his sudden and tragic death, Mr. Tagbwe and I spent several hours a week together going over manuscript which he brought me in text and translation, probing into the grammatical intricacies of Kru speech, systematizing his knowledge of the relationship system of his people, and preparing stories and proverbs for publication. It was the proverbs on which we first concentrated, for it seemed to us that these sayings offered deep insight into the life of his people, that they afforded material for the study of the language, and that they constituted a logical initial division of the work on which we were engaged. A week before his death he visited me for the last time, and the first draft of the bulky manuscript which contained almost two hundred of these sayings, with explanations of their meaning to the Kru, when they are used, and their ramifications

into other phases of their life was finished but for three or four minor questions which had arisen in the typing of the last two or three pages. And it is as a tribute to his intelligence and insight that I wish here to give a few of these pithy sayings, and to indicate the imagination and the poetic concepts which they embody for his people, and which they continued to embody for him despite all his contacts with American life.

That this type of expression is deeply seated in the cultures of Africa need scarcely be stated. Mr. Clement M. Doke was able to gather the almost incredible number of 1,698 proverbs from one tribe and still confessed that his collection was not a complete one; such a fact tells the extent to which they are used more vividly than any elaboration of the theme. Yet not only the texts of the sayings must be considered, but their setting in the civilization of the people who use them. Certain questions should always arise in the minds of one who reads a proverb of an alien people: "What is meant by this saying?" "When is it used?" And it was to answer these two questions that Mr. Tagbwe labored long and faithfully with me, not being satisfied until he was sure that we both understood each other completely, and that the explanation of the proverb was so couched that the reader, too, would know not only the translation of the Kru words but the social significance of the sayings.

To read all of the sayings, with the commentaries on them, gives one a vivid sense of living the life of the Kru. We see the elders employing them to correct children and to warn them of what should not be done; and we find not only children, but presumptious and forward and impolite grown-ups also rebuked by their use. People comment on current happenings of the day with them; they help to settle disputes, or one may use a proverb to commiserate a friend on his ill-fortune. That the Kru live little everyday experiences like the rest of us comes out of them with great clarity; husbands and wives employ them in family squabbles, or an insult may be passed, using one of these sayings, and as a result there is serious trouble in the village. Nor is this always done directly, for some of these proverbs are spoken to a second person when a person wishes to insult a third with whom he will not deal directly. Some of them have a theme familiar to our money-loving civilization: life is uncertain, and one should not be a spendthrift, but put aside for old age! And especially does family solidarity shine through the sayings, the fact that one need not be ashamed to come home to tell his troubles, that relatives are the only sure source of help in time of need, and that a person should never desert those who make up his close family circle. Admonitions to be polite, not to indulge in gossip and the petty raking over of the minute details of the life of everyone in the community, together with a lively suspicion of the loose-mouthed person are found, while there is emphasis on self-reliance and injunctions against shiftlessness.

But the proverbs can best speak for themselves.

"From the instruction of the housefly the bee became wise." The bee, in the story from which this saying is drawn, was an orphan, and made his home with Fly's people. And while Fly never did what his mother told him to do, Bee paid strict attention, for among the Kru the way of the orphan is a difficult one, and it behooved him to be better than those whose parents were living were he to get on. And so when the two grew up, they became as we know them, the fly shiftless, the bee thrifty and successful. And that is why a mother repeats this saying to a child who does not listen to her teaching.

"Trouble is afraid of the man who is respected." The man who "has a broad face" is listened to, particularly when he brings a case to court. So if a person is in trouble and cannot bring the culprit to book, he will get such a respected person to help him, and a word will often solve the problem. And, of course, this is an injunction to the young to try to be like such men, so that they will not have to face the difficulties which beset those who do not have the respect of the other members of the community.

"The sound of the snapping of the trap that has caught me remains in my ears." I do not know of any other one proverb in the collection that makes the point of the necessity of probing beneath the surface to find the true meaning quite as does this one. The obvious significance, to any of us, would be the same as that of our own saying "The burnt child fears the fire." Indeed, this aspect of the study so amused Mr. Tagbwe that often, before he would explain the meaning of a proverb, he would ask me to tell him what I thought it meant. And then he would consider my interpretation and say "Yes, I can understand how you would think that is what it means"; but he would usually end with "The Kru people don't have that meaning for it". In this case, the saying really is a polite way of asking a speaker to repeat what he has just said. "I have heard the trap snap, but I do not quite know its significance", and it is the exact equivalent of our conversational "I beg your pardon?" when we wish something repeated, so that we may better understand.

"The Kru say, 'When the eye weeps, the nose does not rest'." And their meaning is that family solidarity is the one that counts. For if you harm one member of a family, you harm all the others, and the one who has been wronged will be avenged by his relatives. *"Nwa says, 'The world moves slowly back and forth, and then it stands still'."* Nwa is a little animal who lives near the cassava fields, and steals what the women grow. And, of course, the Kru try to kill him. So when the hunters are after him, "the world moves back and forth" but when he has evaded pursuit and is safe "it stands still". And so it is with all of us, for trouble often pursues us. But the assurance of the proverb is that no matter how serious our present troubles seem to us, as with time they recede in the background, their hurt will lessen and life will resume its normal tenor.

"When the snake has passed, a person does not strike the ground." Seize your opportunity when it presents itself, for to do so later will be too late. *"Crocodile says, 'The sun takes a long, long time'."* The crocodile who speaks is one that waits patiently for its prey, —he is as deliberate as the sun moving across the sky. But he is none the less sure, for sooner or later he will get the kill he is waiting for,—and that is why this proverb is said by a man who can wait to attain his revenge. *"He who has, turns his eye inward; he who has not, looks out for friends."* To turn one's eye inward means to be stingy, and I can do no more than to quote Mr. Tagbwe's explanation: "When you've got lots of things you don't see anyone, but when you haven't anything you look for friends to help you, and begin following them for help." *"What the eye has forgotten, the heart still remembers."* As among all people, there are many instances of where friction brings on quarrels, often very bitter ones. The men concerned may become reconciled, but who knows, say the Kru, whether these men, apparently friends once again, do not nurse their grievances unknown to anyone else?

This illustrates a theme which recurs again and again in the Kru sayings. It is the theme of the inscrutability of a human being and the essential dignity of humanity. *"Though we know chicken-hawk, we do not know where he flies." "A man is not a bunch of palm-nuts, that you can sample him." "One does not judge a house by its outer appearance."* Or, to cite further instances: *"Every head must do its own thinking." "North-wind says, 'Man is like the thorny tree; you must think*

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ALONG THE COLOR LINE

AMERICA

¶ William Pickens, before sailing to Europe, spoke at Bucknell University last April and the student journal gives him high praise both in the news columns and in editorial comment.

¶ The National Benefit Life Insurance Society has sent out 1800 dividend checks to pay its thirtieth annual uninterrupted dividend.

¶ From 74 contestants the National Urban League has given scholarships of $1200 to Mrs. Daniel Stokes Dunstan of LaPorte, Indiana, Paul Coleman of Brooklyn and Gaston A. Bradford of Cleveland. A $1000 scholarship has also been given to Julian D. Steele of Boston.

¶ Eddie Tolan, colored University of Michigan runner, won the 100 meter dash and the 200 meter dash at the International Track Meet at Cologne, Germany.

¶ Paul Cherington, Professor of Marketing at Stanford University draws the following conclusions from the National Business League Survey:

¶ "The tables covering the store-keeping methods of the Negro merchants indicate the spread among them of the same forces which are driving small store-keepers to the adoption of modern methods. To be sure 15 per cent still show no adequate system of bookkeeping, but on the other hand, 13.5 per cent keep double-entry books, 59 per cent single-entry books and over a quarter of the total have cash registers.

¶ "Over 41 per cent buy for cash, against 16 per cent on credit and 29 per cent for both cash and credit. Only 30 per cent do not advertise at all. These figures, if they could be compared with the facts existing only a few years ago, doubtless would show marked advance.

¶ "One other set of figures having particular interest is that showing the age of the establishment covered. Over 32 per cent of the total had been in business over five years,—a record which would compare favorably with the longevity record of any similar group of retailers."

THE EAST

¶ There were four Negro students at Colgate University last year of whom one, R. L. Vaughan graduated. He was a member of the football team.

¶ Carl Diton appeared at Carnegie Hall in June as baritone soloist of Max Bruch's Cantata, "Fair Ellen", and was accompanied by the symphony orchestra and chorus of the School of Musical Art.

¶ Ruth E. Coleman, seventeen years old, graduated from the Haddon Heights, N. J., High School, at the head of a class of 94 of which only 4 were Negroes.

¶ Miss Lyla Dallas received the degree of Bachelor of Science, *cum laude*, at Keuka College, New York. She was secretary of the senior class and of the classical club, was prominent in athletics and took part in the June play. She has been elected permanent Vice-President of the class.

The Late William R. Francis, United States Minister to Liberia.

Miss Lyla Dallas, A.B. *Keuka* — *V. R. Thornhill, A.M.* *Illinois* — *Miss O. Outram, A.B.* *Hunter* — *G. L. Harrison, A.M.* *Cincinnati* — *Miss B. A. Whalley, A.M.* *Columbia*

¶ Nadyne R. Waters has studied six years at the New England Conservatory of Music. She sang in the Second Biennial Contest of the National Association of Music Clubs and although at first refused recognition, finally was granted a certificate as winner. She sails for Paris in September.

¶ Among the graduates of Hamilton College, Clinton, N. Y., was Morteza Drexell, who came from the Dunbar High School, Washington. He graduated with honors and received the Hawley Greek prize.

¶ Ruth Gwendolyn Smith, instructor in French in North Carolina College for Negroes, Durham, has been granted one of the eighteen graduate scholarships given annually by Wellesley College. She will study for her M.A. Miss Smith received her bachelor's degree *cum laude* from Syracuse University in 1926.

¶ Miss Genevieve A. Goff, who studied last year at Wellesley College, has been granted a scholarship for 1929-30 to study Child Psychology at the University of Cincinnati.

¶ The Miner Normal School at Washington, D. C., becomes a four year college this month. All instructors must have the Master of Arts degree, and heads of departments, the degree of Doctor of Philosophy. Salaries will range from $2,800 to $5,000 a year.

Mrs. L. LeBon, Mus.B., F.A.G.O.

MIDDLE WEST

¶ There were 15 Negro students at the University of Buffalo last year.

¶ At the recent examinations of the American Guild of Organists, Mrs. L. H. LeBon was made a Fellow. She is a graduate of the Detroit Conservatory of Music.

¶ The Quadrennial National Conference of Colored Work of the Y. M. C. A. will be held in Chicago next October. It will discuss the relation of state and national organizations to local associations, local association programs, organizing unoccupied fields, and co-operating with Max Yergen in Africa.

¶ On the honor list of Purdue University in science occur the names of two colored freshmen, Delia L. Silance and Ella B. Silance.

The Y. M. C. A. Conference at King's Mountain, N. C. (*page* 310).

P. A. Hamilton, page 312.

¶ Walter R. Thornhill received the degree of Master of Arts in Romance Languages at the University of Illinois.

THE SOUTH

¶ The Seventeenth Annual Y. M. C. A. Student Conference met at Lincoln Auditorium, King's Mountain, North Carolina, May 31st. There were 35 schools and colleges represented. Among the speakers were Robert W. Bagnall, Howard Thurman of Morehouse, Ralph Harlow of Smith College, John Hope, President-elect of Atlanta University, W. C. Craver of Shaw University, Miss Juanita Sadler and others. The Conference was directed by Frank T. Wilson and B. E. Mays.

¶ Miss Fletcher M. Howell of Portsmouth, Virginia, a former agent of THE CRISIS, has been appointed Field Representative of Hartshorn Memorial College. This is in preparation for the Golden Jubilee of 1933.

¶ Edward S. Richardson of Marshallville, Ga., has been appointed Postmaster of St. Thomas, capital of the Virgin Islands. His father was long principal of the Lamson Industrial School.

¶ Dr. Albert W. Pegues, Dean of the Theological Department of Shaw University, is dead. He was born in 1859 and educated at Benedict College and Bucknell University. He has been a teacher of Shaw University since 1887 and for forty years has been closely identified with the organized work of the Negro Baptists in North Carolina.

¶ D. K. Cherry, President of Kittrell College, was a Captain of Infantry in the A. E. F.

¶ At its Seventeenth Summer School Commencement, the State College of Nashville graduated 18 Bachelors of Science.

¶ Mound Bayou is a town of 1,500 Negroes in Mississippi. It was founded in 1887 by Isiah T. Montgomery. Six thousand Negroes reside in the surrounding district, and land is worth $200 and more an acre. The town was incorporated in 1898 and is governed by Negroes. It has a high school which cost $115,000 with a principal, 12 teachers, and 1,000 pupils. Recently the town celebrated its 42nd anniversary.

WEST

¶ In the district around 42nd Street and Central Avenue, Los Angeles, five bombs have been set off recently to scare away Negro homeowners and to protest against Negro labor. The police have discovered "no clue."

¶ The State University of Iowa had last year 124 Negro students. Of these 6 received the Bachelor's Degree. There were also 2 Masters, 1 M.D. and 1 D.D.S.

¶ The National Conference of Social Workers with 4000 delegates, met in San Francisco. Among the colored delegates were Forrester B. Washington, T. Arnold Hill, Edward S. Lewis, S. P. Danley, E. K. Jones and others. At the President's reception and ball held at the Hotel St. Francis, the colored delegates and their wives were present.

¶ W. H. Lucas of Cadiz, Ohio, was for forty-nine years head of the public schools of the city and Town Clerk.

¶ J. W. Campbell, Garland Edwards, W. H. Braxton were three Pullman porters who saved a number of lives when a tourist special of the Rock Island Railroad was wrecked at Stratton, Col. Two other porters, Brooks Cline and R. Griggs, were killed.

His Highness, Seyyid Khalifa bin Harub, K.C.M.G., K.B.E., Sultan of Zanzibar.

The N. A. A. C. P. at Cleveland.

¶ At the close of the year at Colorado College, Dolphus Stroud received the $400 Perkins' Scholarship for having the highest scholastic average of any student in the sophomore class. Effie Stroud received the $125 scholarship. Both are now juniors. (See June CRISIS, page 227.)

¶ The University of Omaha had 7 colored students in the past year of whom one was graduated with the degree of Bachelor of Arts.

¶ The first Negro woman to be admitted to the bar of Nebraska is Miss Z. H. A. Hill. She is a graduate of the University of Nebraska of 1927.

¶ When the Western Women's Club of San Francisco declared that they welcomed members regardless of race, other clubs, like the League of Women Voters, the Women City Club, and various Parent-Teacher organizations, declared that they had never drawn the color line and would not in the future.

¶ A decision in the Third District Court of Appeal in Sacramento, California, has reversed a lower court on the California Japanese Alien Land Law. This law forbids Japanese from owning land; but there are more than 20,000 so-called Japanese who were born in the United States and are therefore American citizens. The Court, therefore, requires proof of birth in Japan in case of a law suit. Many think that this decision virtually nullifies the law.

SOUTHWEST

¶ When the Grand Jury of Houston, Texas resumed its investigation of the lynching of Robert Powell, during the Democratic Convention, it was found that the District Attorney's file of information on the subject, including four confessions, was missing.

¶ Mary Garden and the colored people of El Paso, Texas, have been saucing each other. Mary said that the "Mary Garden" perfume sold there is "fit only for Negroes," and the Negroes replied that they did not use such cheap stuff.

¶ At the Annual Conference of the Booker T. Washington High School, Dallas, Texas, the honor students were allowed to select their own subjects from the Gift of Black Folk by Du Bois. They chose: "The Emancipation of Democracy," "The Reconstruction of Freedom," "The American Folk Song," "The Freedom of Womanhood." R. B. DeFrantz says: "It was one of the very few high school commencement programs that I have ever thoroughly enjoyed".

¶ A special committee appointed by the Association of Texas Colleges for Negroes, under the advice of the State Department of Education, is going to make a survey of Texas Negro colleges.

¶ At the Summer School Convocation at Prairie View State College sixty-five received the B.S. degree. There were 1407 students on roll in the summer school.

AFRICA

¶ The Nafte Case at Bethal, near Durban, has aroused a great deal of discussion. Jack Nafte, a white farmer, tied up a native boy by a leg to a tree, head downward, and thrashed him and beat him with a stone until he died. He was found guilty but recommended to mercy by the jury. The Judge sentenced him to seven years' hard labor with ten lashes. This

The N. A. A. C. P. at Cleveland.

The N. A. A. C. P. at Cleveland.

A. Birbiro, T. Rore and A. Bango, Abyssinian Students.

caused great indignation in South Africa, because whipping a white man would "impair the prestige" of the white race!

¶ W. G. Ballinger, African Advisor to the I. C. U. writes in the *Umteteli wa Bantu* concerning the resignation of Clements Kadalie, the well-known Secretary of the I. C. U., the Negro Trade Union of South Africa. Kadalie was a native of Nyasaland and educated at the Livingstonia Mission. As General Secretary of the I. C. U., he built up a great organization and his name became a household word among the masses of natives in South Africa. Money flowed into the Union and was not carefully expended or accounted for. At the same time, Kadalie was the object of injurious attack and espionage. Finally, Kadalie has been forced to resign the General Secretaryship. "The present and future businessmen of the African native peoples will have to be watchful of their private and public lives because the old I. C. U. leaders have directed toward them much suspicion and mistrust." The I. C. U. was the natives first approach to trade unionism.

¶ The Gold Coast *Spectator* prints an article by Kabna Sekyi in which he says:

"The best of us will co-operate with the Government as soon as the Government begins to treat us as full grown human beings, capable of exercising a judgment of our own, and capable of standing erect in front of the Governor himself, when necessary, and of telling him, in clear terms, what the people want."

¶ P. A. Hamilton is representative of the British and Foreign Bible Society at Khartoum, Sudan. The medals which he is wearing are British war medals. He went through the whole campaign on the Egyptian front where he landed in 1916 and was listed as a first class signaler and telephonist. He was recently appointed Corresponding Member to the Central Literature Commitee of Moslems, Cairo, Egypt.

¶ The Abyssinians in our picture, are of the Galla tribe of Wallaga Province of Western Abyssinia. They attended school in their own village helped by the Local Governor. Because of this the Governor was compelled to flee for his life and came to the capital where he arranged for these boys to be taught at the Swedish Evangelical Mission. After two years they came to Khartum, walking thirty-four days across the swamps and (*Will you please turn to page* 322)

The N. A. A. C. P. at Cleveland.

Postscript

by W. E. B. Du Bois

PECHSTEIN AND PECKSNIFF

DR. L. A. PECHSTEIN of the University of Cincinnati last February made a Report at the National Society of College Teachers meeting in Cleveland. His thesis was that the "Segregation of Negro and white children in separate schools accomplished far more for the black race than can be gained in mixed classes."

He stated that among Negroes there were two opinions: That the Radicals ask for mixed schools, and the Conservatives want separate schools. His basis of fact was that Negro high schools had more Negro graduates than mixed high schools; that a study of 100 Negroes of eminence showed that 83 per cent attended separate elementary schools, and that about half attended mixed colleges; a study of 3,000 Negro pupils showed much mental deficiency and retardation, calling for special classes.

It is reported that he relied for his facts on the thesis of a colored school principal, Dr. Jennie Porter.

Propaganda further advocating this proposal has followed Pechstein's paper. It is time that the matter be fairly faced and threshed out.

School Democracy

In the first place, it goes without saying that Pechstein ignores the background of his facts. He says nothing of the long battle for educational democracy which Negroes conservative and radical have fought in Boston, New York, Philadelphia and elsewhere. He knows perfectly well as an educator that the public school is not the best possible instrument for every single child. Very bright children, very dull children, timid children and over-grown, the children of the rich and cultured people, Catholic children, Jewish children,—can all make great and undoubted advance in certain lines if educated by themselves and segregated from the rest of the community.

Yet, the United States, Germany, France, and most civilized countries have urged the public school and democracy in education for all. And they have done this because of the fact that whatever may be lost in this group education, the human contact which comes through democratic education of all the youth of a great country, infinitely over balances it. They realize that if peace, good-will and industrial democracy are going to triumph in the world, they can only triumph by increase in the intelligence of individuals and the increase of direct knowledge and sympathetic human relationship among men. Any step backward from this: any building up of artificial barriers, or over-emphasizing of natural barriers, is a blow in the face of civilization and human advance.

In the United States, we rightly fear the growth of a separate Catholic school system; we are apprehensive at the increased tendency of the rich and cultured to take their children out of the public schools and to make certain colleges segregated institutions for these children. We dislike the exclusive fraternities in colleges, and we ban them almost entirely in high schools.

Our feeling in all this matter is that the forces of disruption, of hatred, of enmity and of misunderstanding between groups and individuals are so tremendous today and have been so fatal in the past that there is almost no sacrifice that we ought not to be willing to make in order to put down increased separation among men and in order to multiply understanding, sympathy and human acquaintanceship.

This is the great foundation for the public school.

This program involves many difficulties. When the poor Irish came to Massachusetts in the middle of the 19th Century, there was bitter opposition to their presence in the public schools. They were ignorant, dirty, ragged and retarded. Italians and people from the Balkans of Southeast Europe later brought the same problems. Naturally, the Negroes, both in the past and present, have been a severe problem for the mixed public schools. By slavery, caste, law and custom, they have been ignorant and poverty-stricken and have lagged behind the average school age.

The Negro in School

And what of it? In a thousand different communities Negro pupils have proven their ability to profit by the public schools; they have made high records and graduated with honor. Their poverty is part of a universal problem; their retardation is due to wretched Southern school systems; their dullness comes from poor food and poor homes and there is absolutely no scientific proof that it is Negroid. Every one of these problems has a well known and adequately tested solution.

The recent migration of Negroes to the North has naturally intensified and re-opened these problems but it would be a despicable yielding to reaction and cowardice to give up democracy in the public schools because of the very disadvantages which lack of democracy and opportunity have fastened upon the Negro population of the South.

In the face of these problems many like Pechstein, narrow in reasoning and ignorant of all the facts are always rushing to find the easiest way out of the difficulty. With them work the Pecksniffs—the hypocrites who use any excuse to degrade and beat back the Negro. It is peculiarly Pecksniffian to raise the fact that most prominent Negroes have been educated in separate schools, as an argument for separate schools. Most Negroes had to be educated in separate schools or not be educated at all since for a hundred years more than 9/10 of them were offered "Jim-crow" schools or nothing. It is obvious that the well-known and magnificent Negro high schools of Baltimore and Washington send out a much larger proportion of well-trained Negro graduates than the Negro-baiting mixed high schools of a hundred different Northern cities. But Merciful God! is this an argument *for* segregation, or *against* discrimination, cruelty, cheating and hate on the part of white pupils, teachers and officials? If the success of the Dunbar High School is to be built on the lawless snobbery of Gary, what is American democracy headed for? The success of some separate Negro schools is a crushing indictment of hatred and prejudice and not a demand for further segregation.

If Negroes have done well in certain separate Negro schools, two specula-

tions arise: how much more might Negroes have done if all their separate schools had been adequately equipped and taught; and further what might not the Negro pupil have done if without hurt or hindrance the whole educational opportunity of America had been open to him, without discrimination.

The "Jim-Crow" School

The well-equipped "Jim Crow" school is a rare exception. For the most part, such schools have been run on wretchedly inadequate resources; taught by ignorant teachers; housed in huts and dumps; and given just as little attention and supervision as the authorities dared give them. The discrimination against the separate Negro public schools in the United States is one of the most despicable and disgusting of the discriminations against this enslaved race and if Pechstein does not know this he is far more ignorant than we suspect.

If he does know it and still advocates separate schools, he may believe that funds can be had to make Negro schools decent and that segregation really settles the problem of Negro pupils. But how can a man of even elementary mentality argue this? Segregation if logical would double the cost of schools in the South and it distinctly increases it in Cincinnati. *Any proposal for separate Negro schools is in effect a demand for schools less well housed, less well supported, less well-equipped and less well-supervised than the average public school.* How can segregation by color settle the problem of the retardation of stupid pupils? Not even the wildest Nordic claims that all Negroes are morons. If South Carolina spends $1.00 a year to educate a colored child, when that child appears in the Cincinnati schools, he is bound to be backward. Mr. Pechstein proposes properly to give such children the special training which they need; but he does not stop here. He also proposes that into this special school shall go all colored children whether they are stupid or not! Now what is there that a purely Negro school can give backward Negro children which any school for the retarded cannot give them? And what can normal Negro children get in a Negro school that they cannot get in a mixed school? Everybody knows: everybody knows that a Catholic school differs from other schools by teaching catholicism in addition to the school curriculum; that a Young Ladies Finishing School teaches refined snobbery and that a Negro school teaches race solidarity and race pride and (whether consciously or unconsciously) distrust of all white folks. Of course the Negro school and the Catholic school and the schools for the rich will have teachers more sympathetic to their propaganda but this is the damnation of democracy and the shame of the teaching profession and not the goal and ideal of the public schools. Have we come to the day when only cripples can teach cripples and when the only hope of the Chinese is to protect them from white teachers?

Hypocrisy

Naturally little or nothing of this is in the Pechstein mind. Here, deliberately or gropingly, this mind goes Pecksniffian: Negroes can be best kept from too great and fast advance by segregating them into cheaper facilities and opportunities. They can be induced thus to commit hari-kari by subtle appeals to pride and poverty. After all black folk are no less stupid and avaricious than whites. Give them one extra fine public school such as the people of Cincinnati gave them, and the majority of Negroes will jump to receive it. It gives them their one opportunity to teach at home at good salaries; it gives them some chance to direct their own children's education. The children themselves discover a school that welcomes and encourages them instead of sneering at them and kicking them out. But is this all? O, no! The Negro who comes through the Negro college and studies Negro history under black professors; the child who comes through the Negro school with Negro teachers, is going to grow up as a Negro and not as an American. He is going to hate and despise the civilization that enslaved him, and now insults him. He is going to believe that the world of white folk is armed against the world of black folk, and that one of these days they are going to fight it out to the bitter end. He is going to demand more and more the power to equip himself for this fight. Segregation breeds segregation. If Negroes must have separate schools, they should have separate school officials, a separate school budget, and a separate system of text books. They should push on to more separation and more self-government in every line of life. They will more and more resent the intervention of white folk in their life and suspect their every motive.

The logical end of racial segregation is Caste, Hate and War.

Twelve million Americans, separate self-contained, increasingly powerful, increasingly race patriotic and suspicious will grow and expand in this land. And this is the thing that the University of Cincinnati, in the person of one of its scientific leaders, sets before the world of 1929, as the solution of the problem of the American citizens of Negro descent!

MONEY FOR EDUCATION

To the Honorable R. L. Wilbur, Secretary of the Interior:

Sir:

You are asking an advisory Committee of Education to study the present relations of the Federal Government to education, and recommend a future program. One group will consider the educational activities of the United States Government, their administration and future. A second group, will consider United States aid to colleges, and a third group, United States aid to primary and secondary education. Of the 45 persons appointed, not a single Negro appears, although in justice to their number and educational needs, at least 4 colored men and women ought to sit. The white South is liberally over-represented by at least 12 members of the Advisory Committee.

It is, Sir, well-known that the American Negro is openly, frankly and ruthlessly discriminated against today:

1. In the distribution of Land Grant Funds,

2. In the distribution of the Smith-Lever and Smith- Hughes Funds,

3. In all other Federal Government appropriations for education,

4. In appropriations in numerous states, for public schools.

In the name, therefore, of 12 million Americans, may we ask you to induce your Committee:

1. To ascertain the exact figures as to the distribution of Federal Government funds among white and black children.

2. To ascertain the exact distribution of state educational funds among black and white children.

3. To make recommendations for further, more just distribution of United States Government funds to those states only which adopt methods of recording disbursements that are adapted clearly to reveal all allotments made by and within said states for the education of children of the races respectively; thus permitting the whole people whose taxes make possible the educational work of this Republic, to know in future exactly where, in the field of education, that part of their money does in fact go. Under conditions as they now exist this question cannot be answered.

We beg, Sir, that in such inquiries colored people be consulted and their advice followed.

In behalf of the Education Committee of the Board of Directors of the National Association for the Advancement of Colored People.

(*Will you please turn to page* 317)

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The Papaloi

(*Continued from page* 297)

and gesticulating like mad the women passed, but she neither heard nor saw them. Over the high stone walls, Bougainville, jasmine and *bois lette* showered her with perfume but she was not conscious of it. Nude street urchins hurled vile epithets at her, calling her "chein Russiane," but she did not hear them. A "high yellow" passed in his automobile, his driver honking loudly, but she was not aware of it; and he was obliged to drive around her. Up, up, up the steep, dusty street she climbed; a greater horror in her heart than she had ever known. Her one thought, that she must convey the poison to her son and return.

That gypsy king, the trade wind breathed softly through the white city by the dark blue Caribbean Sea, glittering and smooth under the afternoon sun. White-sailed fishing craft were wafted slowly over the silvery blue Gulf of Gonaives, to be seen in the distance. A steamboat's whistle sounded its hour of departure. Up, up, through the hot street she hurried, blind and deaf to it all. To the gods of the sea and the land and the sweeping winds that were talking to her, from far away they were talking to her of a veil in the meeting of winds; of leaf shadows through jungle dusk; of cobweb threads of sound, subtly enchanting; of tree bells' silvery tinkle, lovely, elusive. As a flash through the dark she saw only her son.

She submitted mechanically to the search of the guards, scarcely conscious of it. At sight of her son, her courage almost failed her, but his relief when she whispered to him of the poison restored her confidence, and strengthened her will. Her weary eyes devoured his loved face.

"It is better this way," she told him, "we will cheat death of its greatest sting. We will be spared the greater shame and the terrible torture, for this death will be quick and painless."

"God bless you, little mother," he whispered as she kissed goodby and passed him the tiny tube. She was fiercely tempted to tell him all and both swallow the poison immediately, but—she followed Soulouque's instructions.

A servant showed her into the beautiful room upon her return and served her a delicious dinner while she sat and waited. She did not taste of the food, but sat as if turned into a lovely marble statue. Hour after hour passed. At times thoughts raced through her mind. Again time passed without registering on her numbed brain. Doubts of this mysterious Papaloi assailed her. What if he should betray her to the Government officials, who would take delight in shaming her, torturing both her and her son. But the hidious night finally passed. Soon the east began to glow softly pink. A sound came from an opening door but she did not glance up as foot-steps moved toward her. Someone stood before her; she raised her eyes, then suddenly sprang to her feet.

"Mother, mother, dearest mother," her son exclaimed and caught her wavering form and held her to him.

"Mother, mother, mother," he crooned, half sung to her, "you are the most wonderful little mother in all the world."

"Yes," said Soulouque, who now entered smiling, "and the most wonderful woman in all the world. Had you been tempted to take the other tube of poison after your promise to return, you both would have been buried alive and I would have left your son to die, but you I would have resuscitated.

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A dagger of beauty, a dagger of pain had opened the seal of his soul—through the age long humming of the reef, through the swelling diapson of the surf; the sea drew down the beach with its fairy bells; the topaz fire of full sun blazoned the royal palms, chosen emblem of his country, standing on the rim of the sun-jeweled sea, swaying and whispering a little song when the winds held them and caressed them with breaths in which is balm. Through the red-flowered branches of the coral trees life smiled and beckoned, beckoned and smiled in witchery and wonder.

Postscript

(*Continued from page* 314)

(Signed) W. E. B. DuBois,
Chairman.

(Signed) Florence Kelly,
Vice-Chairman.

To the above communication the Secretary of the Interior replies that the full committee will have 48 instead of 45 persons and that the added members are R. R. Moton of Tuskegee, Mordecai Johnson, of Howard, and J. W. Davis, of West Virginia State College.

This is excellent so far as it goes but puts unfair burdens on three public officials who cannot always say what they think and it does not promise a thorough threshing out of the race discrimination in public educational funds.

MRS. DEPRIEST

(*Continued from page* 299)

deserve congratulations. They are showing the stuff they are made of."

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The *Knickerbocker Press* of Albany, says "that Mrs. Hoover has behaved with a calm dignity that might have been expected of her. She has refused to pay any attention to telegrams of protest."

The Bristol, Ct., *Press* says: "The sight of Texas and Florida disciplining Mrs. Herbert Hoover for her consideration shown the attractive wife of the only Negro member of Congress is enough to arouse contempt and other emotions."

The Woonsocket, R. I., *Call:* "The color line is drawn too often and too easily. It is high time that the South, as well as other sections of the country, got away from this un-American attitude which, after all, is nothing more or less than a state of mind. We trust that Mrs. Hoover will again invite Mrs. DePriest to a White House tea if she sees fit and we hope that the lady will do just as she did before: accept the invitation. Mrs. Hoover, always a charming hostess, has done nothing of which she need feel ashamed or nothing for which she is called upon to offer any excuse or apology, the hot-headed South to the contrary."

Foreign papers like the English *Manchester Guardian* are mystified:

"What was Mrs. Hoover to do about Mrs. DePriest? It would seem pretty obvious that she could not make an exception of this lady. So she was invited to tea with the rest. This simple, inevitable social courtesy has shocked a great many people in the States. The South, we are told, is thrown into a tumult about it, and State Legislatures are passing resolutions condemning Mrs. Hoover's conduct."

There is naturally a great deal of discussion of "Social Equality". The Toccoa, Ga., *Record:* "What the Southern white people oppose is the intermingling of the white and black people in purely social life. This they object to however successful in political and business life certain colored people may be and the number who will be thus successful will no doubt increase and if the principle that political or financial status determines social status is admitted and applied widely, what Mrs. Hoover has begun at the White House will soon be frequently seen. In fact the DePriest incident may easily become the incipiency and partly the cause of a social revolution as to this matter the results of which cannot be regarded with complacency by the Southern white people."

The Palm Beach, Fla., *Independent* is flat-footed.

"I am going to settle this *Nigger Social Equality Business right now.*

Here is the UNANSWERABLE and IRREFUTABLE argument.

It was never intended that the Negro should be the social equal of the white man.

IT NEVER HAS, IS NOT NOW, AND NEVER WILL BE. THAT MASTER AND SERVANT WILL BE EQUAL ON A SOCIAL PLANE. THAT'S THAT.

In Holy Writ the ninth chapter of Genesis and the twenty-fifth to twenty-seventh verses inclusive, one will read:

"AND HE SAID? CURSED BE CANAAN A SERVANT OF SERVANTS SHALL HE BE UNTO HIS BRETHREN.

"AND HE SAID, BLESSED BE THE LORD GOD OF SHEM; AND CANAAN SHALL BE HIS SERVANT.

"GOD SHALL ENLARGE JAPHETH, AND HE SHALL DWELL IN THE TENTS OF SHEM; AND CANAAN SHALL BE HIS SERVANT."

"This may be CONFUSING to the average reader but when it is understood that Canaan was Ham's son it's easy to figure out why the curse was put on HAM'S BAD BOY and his progeny.

"It is also easy to figure that, on down through the world's history, the Negroes of today are direct descendants of Ham and Canaan."

The Bristol, Va., *Herald-Courier* strikes a different note:

"DePriest is a Negro and one can scarcely blame him for resenting the criticism of Mrs. Hoover's action in entertaining his wife at a White House tea. But, while characterizing these Southern critics as cowards, he should not overlook the hypocrisy of his white Republican friends in the North, who are his friends for political purposes only, and while professing much concern over the alleged wrongs suffered by his race in the South, are no more ready to recognize him as their social equal than are his white Democratic friends on this side of the Mason Dixon Line. And how much sincerity is there in the Republican talk of equal political rights for the Negro?"

The liberal South is up a tree and almost silent. For instance the Elizabeth City, N. C., *Independent,* takes cheap refuge in anger because Mr. DePriest did not "maintain a dignified and respectful silence," and breaks its own silence by calling him an "ugly gorilla!"

The High Point, N. C., *Enterprise* lets in one interesting gleam of light. "The equality of citizenship, represented by a fuller participation in government, will arrive with the educa-

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tion of the Negro into a condition wherein he will not endanger the white man's institutions. The South will guard those institutions in the future as it has in the past but ultimately it will insinuate into the decision a term more truly descriptive of its tabus in this matter of racial intermingling than 'social equality'."

The August Parliaments

(*Continued from page* 300)

1928 and a second meeting this year. The temporary officers are: Charles S. Duke of Chicago, President; and E. R. Welsh of Howard University, Secretary.

The fifth annual session of the National Bar Association entertained August 1 and 2 in the city of Detroit, Michigan, by the Harlan Law Club of that city was most interesting and informative.

Able addresses were made by C. Francis Stratford, of the Chicago Bar who was president of the Association and Judge James A. Cobb, of Washington, D. C. These addresses along with those of William H. Haynes of the Chicago Bar, Raymond Pace Alexander of the Philadelphia Bar, would have done honor to the American Bar Association—and by the way, the National Bar Association came into existence because the latter organization for sometime past has usually refused to admit Negro attorneys to membership. The public mass meeting was held at the Second Baptist Church, Rev. R. L. Bradby pastor, and was addressed by Judge Albert B. George, of Chicago.

The sixth annual session will be held at Washington, D. C. The officers for the ensuing year will be: Raymond Pace Alexander, President, Philadelphia Bar; Irvin C. Mollison, Secretary, Chicago Bar; Percival R. Piper, Treasurer, Detroit Bar.

The Restaurant

(*Continued from page* 301)

"Why do you raise so many guineas?" I asked. "They are very cheap and very fast layers," and then, with a twinkle in her eye, Mrs. Howard added, "and breast of guinea when properly prepared can scarcely be distinguished from chicken."

"How many chickens do you kill and serve a month?" was my next question. "The demand changes with the season, but we total for the year an average of one hundred twenty chickens a week for our restaurant."

When we had returned to the restaurant to resume our conversation, I asked Mrs. Howard about her white customers. At first she hesitated to reply, but finally, she said, "We do not solicit white customers, but they come. At first we were not sure about serving them here in the restaurant, but my lawyer looked up the matter at my request and found that I could. However, they create a problem here in the South, and we have decided to screen them off when they come in because our colored customers object to eating with them."

On Thursday evening, May 17, the Howard Restaurant, Number Two, was formally opened. This place which is closer in, will take care of the box lunches, short orders, and quick lunches for students; while the regular customers and special dinner parties will continue to be served at the place "too far out."

The something "plus" which has made this business a success in spite of its location are, in my opinion:

(a) Mrs. Howard's superior knowledge of and experience in her business, and her willingness to make any reasonable sacrifice to please and satisfy her customers.

(b) Captain Howard's fine team work with his wife in producing the raw materials at minimum cost.

Some men may walk a mile for a Camel cigarette, but any man would "walk a mile" for one of Mrs. Howard's chicken dinners in April or for one of her 'possum dinners in November.

Poets' Corner

(*Continued from page* 302)

He saw the years to come would float along
Like summer clouds, and knew no thunder slept
That he could calm before it rolled to shock
His shrinking soul from his too jealous body,
Which, in an effigy, would fill some niche.
Never no more than fasts and breviaries;
More fasts than numbered on a calendar
And prayers besides the ones ordained, for food
Was hard to find, and days as deep as canyons
Needed filling. His eyes for being fevered
With martyres proudly walking in procession,
Beheld the unlatched door, but did not see it.
And all this while he counted on the massive

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Wooden beads that weighed him down, his long
Thin fingers touching sacredly at last
The crucifix. He slept to dream it filled his hearth
Even as it had filled his empty life.
The ebon shone like rose wood in the flame,
The silver nails like suns that pierced his eyes
Streaking the hollows in his face with light
And as he watched he saw the silver drops
Drip, drip, drip, like falling stars
And thorns like rush lights kindle on the fire's
Red sudden tongues. His limbs grew heavier,
His soul too big to live, as fettered
To his chair by ecstacy he thought
Himself a waxen figure shaped by priesthood,
Melting to make a candle that would burn
Forever on the mountain, lighting the world,
The world that never would remember him.
He smiled, wracked by the death of his one dream,
As creeping by the door it had pushed open,
The hissing wind slipped under red gold leaves,
To sleep, as ashes slept around the brand
That fell to kiss the hem of the monk's frock.

The Present South

(*Continued from page* 303)

fine colored women, one a school teacher, were held up on the road between Murfreesboro and Nashville and raped. A white man acted as witness for them and our branch in Nashville prosecuted. But Tennessee has no intermediate punishment for rape—it's death or acquittal. And it would not do for a jury to send a white man to the electric chair for raping Negro women. So the jury acquitted them. They were then rearrested and charged with having liquor in their car and sentenced to the chain gang. Thus the conscience of white justice in Tennessee was salved.

Up in Rome, Ga., a little colored boy of eight and a little white girl of seven were playing together. It began to rain and the children ran into an open church for shelter. A timid and suspicious Negro janitor saw them and called a policeman. This guardian of the law knew things criminal must be going on when a black boy dared to play with a white girl. He arrested the boy and charged him with rape. There was no evidence of anything wrong—but nevertheless the colored boy was sentenced to the reformatory until he shall be twenty-one years of age.

This is a black picture but there is another side. Here and there white citizens are protesting and acting against these injustices. In the country side countless atrocities occur of which the world never hears. Negroes dare not speak. But now and then as in the case at Eros, La., white men both speak and act. Their numbers steadily increase. Added to these are the new whites of the South we find occupying some of the chairs in the universities and colleges and the great number of southern white college students who have come to the light as the result of the interracial conferences in colleges. Many of these have thrown on the scrap heap the traditional views of the white south as to race relations. Down in a college center in Tennessee white and colored college students met regularly, ate, drank, discussed and played together—even to the extent of dancing until a nasty newspaper article frightened the authorities in their schools. I know Southern whites who are as much at home teaching in Negro schools as any of their colored colleagues and just as free in their relations. I know southern whites who have given up father, mother, home and hopes of inheritance, in order to cling to their beliefs, that men and women are to be made comrades on the basis of congeniality regardless of color, "My father died in my arms without forgiving me," said one of these to me, "because of my position on race matters but I am happy, for I have found something worthwhile in life."

And the number of these is increasing in geometrical ratio. The University of Georgia admits colored students to its summer school now and gives them full credit towards a degree for the work done. In certain places one finds anomalies that astonish. I stopped with a Negro physician in a town in central Georgia whose practice was sixty per cent white. He was called into white homes to deliver children without any fear of public opinion or any hesitancy. Yet his brown face clearly evidenced his race to the most casual observer. In this same town, I was told of a remarkably queer situation. On its outskirts a Negro trusty ran a store for both races. The only objection his white neighbors had to him was that this convict trusty dressed in the height of fashion *and wore spats!*

The most hopeful thing in the South, however, is the growing realization of colored people that without organization destined to mould public opinion, to modify laws and to gain justice in courts and safety of life, limb and property, Negroes can have no freedom nor

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ending of danger. If they get wealth they will be only rich serfs.

Along with this is the rapidly spreading conviction that a voteless people must be a powerless people. Birmingham has nearly eighty thousand Negroes. Not 300 vote. Registrars crossly refuse them. Few persist in their attempts to register or insist.

Mobile has thirty thousand Negroes and only one hundred fifty-five vote. And this is indicative of the entire South with the exception of a few places. Nowhere in the South can be found a place where Negroes vote in representative numbers. Hence the judge whose office is not at all affected by the Negro vote often gives a colored boy ten years for an offense for which a white boy receives a sentence of one year. School boards whose tenure of office is not affected by Negro votes; police commissioners, sheriffs, town councils forget the rights and needs of Negroes because Negroes can do nothing towards putting them in or casting them out. Segregation ordinances would seldom have to be fought in courts at large costs if Negroes voted and could defeat councilmen who favored such ordinances. Where Negroes vote in any numbers, paving, lighting and sewerage in their districts improve, schools become better, justice more frequent. The South would be transformed if Negroes would organize to secure the ballot and use it to vote for friends of the race and against it enemies. They would have to fight for a while in courts. In some instances they would at times have to run certain physical risks. But if freedom is worthwhile, what are risks? And here is one way to freedom for the Negro in the South.

In the past, the dyed-in-the-wool Republican Negro leaders, often professional politicians, have guided them into a morass. The Republican party has been the party of blacks and the Democratic, that of whites. Hence whites have had corruption, robbery, and demagoguery and the blacks have been holding to a shadow. When Negroes in the South vote for friends without regard to party, the South will become normal in its political status—a two party region. When a sufficient number of Negroes are Democrats, it will become respectable for whites to be Republicans, for both parties will contain both races. The obvious reason why, in municipal and state politics, Negroes in the South should vote in the Democratic primary and election was well expressed by my friend who said to me: "No one can be elected here except a Democrat. A Republican has just as much chance to be elected here as a celluloid cat would have in an attempt to catch an asbestos mouse in hell. We mean to support the most friendly Democrat, and if he fails us, we will do our best to put him out." When Negroes everywhere in the South realize this and act upon it a new day will come for whites and blacks in that region.

Deans and Registrars

(*Continued from page* 304)

accounting, and educational guidance, which are supplementary to each other. Every step of intelligent educational guidance must be based on accurate and scientific personnel accounting; and unless educational accounting eventuates in the proper guidance of students it is wasteful and useless. It is the purpose of the Deans and Registrars Association to so correlate and coordinate their work that these larger aims may be realized.

The last meeting of the Association was held at Prairie View State College, at which time a discussion of many of the studies begun and presented at previous meetings was continued. The following are some of the topics that were discussed at this meeting: Orientation of College Students; A Cooperative Testing Program; Supervision of College Teaching; Statistical Information in the Registrar's office and suitable Forms; Teacher Training in Negro Colleges; Tendencies in College and Professional Education; Agricultural and Technical Curricula.

The Association is desirous of cooperating with all existing educational organizations; and to this end it plans to propose a cooperative program to the National Association of Teachers in Colored Schools; The Association of Colleges for Negro Youth; and to the various state educational associations.

Wisdom from Africa

(*Continued from page* 307)

before you can try him'." "Where death lives, there we take long life." One must not be afraid to do something dangerous; a person must be willing to sacrifice, for is he not a human being, and does he not have all of the dignity of humanity? This is one of the fundamental philosophical attitudes of the Kru, and that Mr. Tagbwe lived according to it is only another indication of his complete loyalty to his people in Africa.

It might perhaps be well to end with a saying that shows the realistic position which these people hold toward life. To live too long, they feel, is not good. After all, a man who is too old is a burden, he must be cared for, he cannot help the community, and his wisdom is in a state of decay. Why does he wish to live? He is an "old broken pot by the fireside",—why does he hang on? Is he looking for eternal life? For eternal goodness? Even if he finds it, will he not be too old to enjoy it? *"When we see an old man who finds the world too good to leave, we say, 'You will never find the eternally good world, for you will be an old broken pot by the fireside by then'."*

Sie Tagbwe was about forty years of age when he died. And that he should leave these proverbs as a memorial to show us in America the fineness of his people's thought and its philosophical depth is something that would have been in accord with his dearest wish.

Color Line

(*Continued from page* 312)

jungles. During the night when the lions began to roar, they would take refuge in the tops of trees often being drenched to the skin. At Khartum they were admitted to the American Mission, where they have studied five years. Of the eight who came, one died. The boy sitting is a clerk in the Sudan Light and Power Company. The one standing on the right is in the National Bank of Egypt as clerk, but he plans to come to Tuskegee.

¶ In Sierra Leone, British West Africa, Alfred James Shorunkeh-Sawyerr, O.B.E., J.P., is dead at Freetown. He was born in 1860, educated at Freetown and in England, and was called to the bar in 1889 where he was a leading lawyer, becoming a Justice of the Peace and Visiting Justice. Since 1911, he has been a nominated member of the Legislative Council. He was a man of courage and wide influence. His brother, John, died 11 days later. He was educated in South Africa and in England and was a lawyer and book seller. He took little part in public life.

¶ The Natives of Durban, South Africa, have tried to boycott beer brewed by white men. One Native constable defied the boycott, and the result was a riot in which one European and five Natives were killed, and fifty natives and several Europeans injured.

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Long Island

May I take this opportunity to tell you how much I think of THE CRISIS? It is the one magazine among the dozen on my table that I read from cover to cover. I am a Southerner and many of my dearest friends are among those of the darker races.

Mrs. Willard Wayland Hayden.

London

As one of the few Colored Doctors practising in London, I feel it my duty to keep THE CRISIS in my waiting room and it is surprising to note how many people become interested in it. Some of the numbers during the past year have been priceless.

C. Belfield Clarke.

New York

For some time past have been intending to write commending you for your "As the Crow Flies", which appeared in the August, 1928 edition of THE CRISIS.

It is not claiming too much, I think, to say that it probably would be impossible for anyone, under any circumstances, to make a more meaningful and more purposeful statement on the same subject in such a few words. And if I were required to select from contemporary literature and speeches the best example of argumentative and logistical satire and sarcasm, I would not hesitate to select your August, 1928 "As the Crow Flies".

Stephen A. Bennett.

Africa

I am writing you to express my genuine appreciation for the fine interpretation you are giving of Africa. I am a Zulu woman from Natal, South Africa. I am here studying. This is my second year in this country. I cannot be silent and not let you know of your excellent service you are rendering Africa.

(Miss) V. Sibusisiwe Makanya.

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